

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII

JACKSON, MISS., August 6, 1925

NEW SERIES
VOLUME XXVII, No. 32

The articles from Dayton, Tenn., appearing this week and two weeks ago in the Record are from our former "War Correspondent" in Europe.

Brother B. W. Hudson assisted Pastor C. E. Bass in a good meeting at Providence in Lawrence County. Seventeen were added to the church, from fifteen years old on up.

In a contest for new members between the Men's Bible Classes of the Baptist Church at Lyon and the Methodist Church at Coahoma the Lyon class won by a small percentage. Mrs. D. A. McCall is the teacher.

Dr. L. R. Scarborough closed last week a great meeting in a tent at Mt. Olive with Pastor A. S. Johnston. There were about 60 professions of faith among the white people and 35 among the negroes. Thirty-four joined the Mt. Olive church and 25 young people volunteered for any Christian service to which the Lord may call them.

Less than nine years ago there were six white Baptist churches in New Orleans; now there are fourteen. Then there were 1,200 members in all the six churches. Now one church has as many members as all together had then. Besides the churches there are ten or twelve flourishing missions which promise to grow into churches.

Brother W. G. Barlow writes that they had a very successful revival at Harrisville in Simpson County. Pastor S. T. Courtney was assisted by Brother T. W. Greene of Newton. Good attendance, good interest, church greatly revived. Ten were added to the church and \$275.00 raised on church debt. This is a wideawake church.

Pastor Norman L. Roberts reports 33 additions at Lambert, 26 by baptism. He was assisted by Pastor B. W. Walker of Friars Point, whose messages were greatly used of God. Miss Clara Rivers led the music and contributed much to the meeting. The attendance was fine, and the Junior Choir helpful. Brother Roberts is now in a meeting at Darling, assisted by Pastor Boston of Winona, Miss. Rivers singing and Miss Lorance of Flora pianist. The house is overflowing and great interest already manifest.

Pastor O. O. Green of Hazlehurst says: "We are planning to build a \$100,000.00 church and Sunday School building. The auditorium will have a seating capacity of seven hundred and fifty and the Sunday School building will take care of the same number. The plant will be thoroughly modern in all its appointments. The amount raised to date is practically \$45,000.00, and we have our present building and lot to dispose of, which will increase the fund by several thousand dollars."

One of the most prominent surgeons in Jackson told us the other day he has in mind a lecture-sermon on the text, "The works that I do shall he do also, and greater works than these shall he do". He worked out the idea while his pastor was preaching; and his purpose is to show how Christian physicians and Christian men of science have been benefactors of the world in recent years because they were devout believers in Jesus. The same idea can be worked out in other lines of great achievement.

Page Mr. Darrow! Another criminal has gone "crazy" in Chicago.

Carson and Newman College (Baptist) in East Tennessee becomes standardized, having added recently \$200,000 to its endowment and abolished the preparatory department.

The Bible says, "That which is born of flesh is flesh and that which is born of the spirit is spirit". But the evolutionist says that some bugs jumped the chasm from matter to spirit, and that which was once matter became mind.

It is reported that Brother T. J. Barksdale, who went from Mississippi to be pastor in Louisville, Ky., is suffering from a nervous breakdown. We hope he will soon be fully restored.

Dr. Ryland Knight goes from Immanuel Church, Nashville, to Delmar Church, St. Louis.

The Federal Council of Churches is arranging for an exchange of pulpits between preachers and rabbis. The one big union grows.

Bishop Candler of the Southern Methodist Church says, "The conflict of historic Christianity with what is loosely termed Modernism cannot be evaded, compromised or postponed."

If there are any brethren who think that other subjects are more worthy and edifying than those they find discussed in the denominational papers, the way is open to them to present something. All tastes are not alike and variety is very desirable.

Evangelist A. D. Muse of Clinton, Miss., member of Dr. T. T. Martin's Blue Mountain Evangelists, has just closed a meeting with Pastor J. B. Perry and the Lamar Church in Louisiana. There were 41 accessions to the church. Immense crowds came to three services a day—ten of mornings—five thirty of afternoons, and at night.

Regret is often expressed that returned missionaries are not given more time at the Southern Baptist Convention to tell about their work. And we thoroughly sympathize with this desire to hear them. But any missionary who has a word for people back home can speak to many times the number if he will send his message to any Southern Baptist paper. Why don't they do it?

The editor of the Baptist and Reflector attended the Dayton trial and writes fully and strongly in reference to it. We wish we had room to reproduce it. In closing he says, "This trial has brought the fight into the open, uncovering the tactics of the enemies of Christ. It will, he says, bring all modernists in Southern Baptist pulpits and schools to declare themselves and compel the hypocritical to show their colors."

Last week the editor was with Pastor J. A. Chapman in the revival meeting at Pleasant Hill in Copiah County. There were seven added to the church, five by baptism. The pastor keeps his field well worked so that not many remain out of the church, and the people were ready and responsive. It seemed a very helpful revival and the people were very happy. Fellowship with them was a delight to the visiting preacher. This church is still sending out young preachers as in the past. A number of new subscriptions to the Record were secured.

Dr. Len G. Broughton recently wrote an article for a good many Southern Baptist papers in which he expressed his intention to introduce a resolution at the next meeting of the Southern Baptist Convention containing these words: "We do not believe in any doctrine or system of evolution whatsoever which regards man as having descended from a lower form of animal life". It might have done good if Dr. Broughton had done this at the last Convention, instead of saying as he did in his sermon that those who oppose evolution are suffering from brain storm. But Brother W. P. Price of Alexandria, La., says he will oppose this motion of Dr. Broughton.

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Dr. C. W. Duke, pastor First Church of Tampa, Fla., says the six members of the committee on statement of faith at the last Convention in Memphis declined to include the words "not by evolution" because they are not sure that there is any contradiction between Genesis and sane evolution. Did he misinterpret them?

Dr. R. B. Gunter, last week, assisted Pastor F. W. Gunn in a meeting at Silver Creek in Pike County. There were 16 additions, 12 by baptism. Crowds overflowed the house every night. The church will build an annex to accommodate the growing Sunday Schools and B. Y. P. U.'s. The whole country is Baptist and Pastor Gunn is making good in a great opportunity.

The Northern Baptist Foreign Missionary Society has announced its intention to continue the policy of appointing missionaries from those representing all theological views of Northern Baptists. This will put upon our Board in Richmond the necessity of careful supervision of those who teach in Shanghai College and Seminary in which Northern and Southern Baptists work together. The same in Saltillo, Mexico.

The papers, both secular and religious, are full of controversial matter these days. Indeed these things are most vital and interesting. They are the things the people want to hear about. Discussion ought to be on a high Christian plane and free from offensive personalities. There is no use to make faces at one another. But an argument is always in place. Truth is like a torch; the more it is shaken the more it shines. Don't let anybody take the "jimmies", but let's keep headed for the truth and work at the job of bringing in the kingdom of God.

WORKERS IN INDIA BENEFIT BY DRIVE AGAINST LIQUOR

London, July 21.—(AP)—Prohibition measures in India have greatly improved the condition of the working classes, in the opinion of C. V. Mehta, a member of the executive council of Bombay, who arrived in England recently on a visit. Mr. Mehta, who was formerly minister in charge of excise, estimated that in Bombay the drinking was about a third less than before the dry campaign began.

During strikes or any serious trouble, Mr. Mehta said, all liquor shops in Bombay are closed. Three years ago during the non-co-operation movement, when volunteers picketed liquor shops in Bombay and Poona, there was practically no consumption of alcoholics for five months, and the authorities found that the condition of the workers had distinctly improved.

"The majority of Indians have virtually been abstainers for centuries, so it was easy for us to work toward prohibition at a quicker rate," said Mr. Mehta, "and in two and a half years we are able to reduce consumption from 2,800,000 gallons to 1,800,000 and there has been a relative improvement in the condition of the masses as a result."

WHY ONE OF THE 2,013 MESSENGERS IS SATISFIED

So much has been written about the report of the Committee since the meeting at Memphis, I am almost ashamed to write. However, as one of the 2,013, who voted for the report of the Committee, I feel that I must say a few things which may be wise or not, and I assure my readers that I am not seeking a discussion of this matter.

One brother writing about the report speaks of it as, "The Tragedy at Memphis". However, the way I see it, the "Tragedy" has been, and is being enacted since the Convention. There have been so many hard things said about this report it will take years to overcome it, if ever, and all that has been said is about one word and where to place it.

The word Evolution and where to place it in article three, has brought all of this about and the way it looks now it will be responsible for a lot more to be said. But to the subject; and as one of the 2,013, I am perfectly satisfied with the report of the Committee, and for the following reasons:

1. I think it one of the strongest deliverances that has ever been made to the Convention since I became a member of and have been attending the Convention, since it met in Memphis before.

2. I am satisfied because of the personnel of the Committee. To my way of thinking we could not have found a safer set of brethren to make a report on this very vital subject. They are all scholarly, conscientious, fair-minded Christian gentlemen, and so far as I know were all of one mind except one, who saw fit to bring in a negative report, which he had a perfect right to do, and the Convention had a perfect right to vote it down.

Now I think the members of the 950, who are disposed to charge the Committee with pulling off a dirty deal, would be doing the right thing just to charge it all up to the 2,013, who voted to adopt the report of the Committee.

If we are Baptists, let's think, speak and act like Baptists, and allow the majority to rule.

I have perfect confidence in the integrity of the Committee and if all had brought a report agreeing with the brother who saw fit to bring in a minority report, I would have voted to adopt the report and would have maintained my confidence in the integrity of the whole Committee.

3. I am satisfied with the report because I believe it to be scriptural, or as nearly so as any like number of brethren from any section of the Convention, after due deliberation would have brought in.

Article three seems to be the bone of contention and now we will examine this just a little further. Members of the 950 seem to think if the words "And not by evolution" had been put in article three, this would have settled the whole matter and all would have been satisfied, and both factions would have found a common platform to stand on.

Now let me kindly ask the members of the 950, if they really think by inserting the words "And not by evolution", that that would have changed the minds of all, or even a small minority of the members of the 2,013?

I am ready to answer by saying, no it would not have changed them, but to my way of thinking it would have made the dissatisfaction even greater. I believe article three to be absolutely scriptural and should not be added to or taken from. If we should add the words "And not by evolution" to the Genesis account of creation, I believe we would be guilty of adding to scriptures and you know we should be very careful in adding to or taking from the scriptures.

The contention of some is that if we would add the words "And not by evolution" to article three that would cut the evolutionist out and show to the world just where we stand as to evolution and would forever keep him out. Now I fail to see it that way and for the following reasons:

(1) Article three is scriptural and therefore, anti-evolution. A special act of God excludes evolution. Made in the image and likeness of God also excludes the remotest idea of evolution. Breathing into man becoming a living soul is also death to Evolutionism. All the words and phrases that might be added to the Genesis account of the creation of man would not make it any more scriptural or give it added strength.

Members of the minority side are heard to say: "If the words 'And not by evolution' were added to article three it would keep the Modernist and evolutionists out and give to the world a clearer definition as to what we believe about evolution." Now let's make the test and see if this is so. A member of the 2,013 may say, "I believe in the Genesis account of the creation of man, that it was a special act of God (and not by evolution) that he was created in the likeness and image of God. That he breathed into him and he became a living soul, etc. And say now Mr. Modernist and evolutionist come in if you can. Refute our argument if it is in your power." And Mr. Modernist and Mr. Evolutionist will very quickly reply by saying: "Yes we too believe in the Genesis account of creation; that God created man by special act, and in his image and likeness and breathed into him and he became a living soul, etc., but it was all by evolution."

To my way of thinking the Modernist or Evolutionist has the same right to add to the Genesis account of the creation of man the phase "And by the process of evolution" as the Fundamentalists, or true believer has in adding the words "And not by evolution". Now in conclusion please allow me to say two things. 1. There is no need of adding the words "And not by evolution" to article three for it is scriptural, and if scriptural then it is truth and the truth is mighty and will prevail and is able to take care of itself. I do not feel that we are called upon to add to the scriptures to keep the evolutionist from thinking we are not sound in the faith. I am perfectly satisfied to stay by the report of the Committee as it was read and adopted by the Convention at Memphis because I believe it to be sound and scriptural at every vital point. Now suppose we just let the scripture read just like it wants to read, and not try to make it read to suit our notions. One of the greatest sins of today is in not letting the scriptures read as the inspired writer intended for it to read. God forbid that I should ever try to add to or take from the scripture.

2. Let me say to all who may chance to read this, please do not put me in the ranks of the evolutionist or the modernist for I am as far

from that class as it is possible for a man to get. I have no confidence in nor respect for anyone who believes such. Now brethren let's stop saying hard things about the report of the Committee and also about members of the Committee and it will all work out for the glory of God.

—J. A. Lee, Tutwiler, Miss.

BUILDINGS—AT HOME AND ABROAD

By W. O. Carver

We are in the midst of the most extensive and costly church building period in all our history. Sunday School plants, church auditoriums, ministers' manses, complete outfits are under progress or plans on all on hand. We are sometimes told that the explanation is to be found in the holding up of building undertakings for five years for the sake of the seventy-five million campaign. This is probably a natural off-hand notion, but is erroneous. Without being able to produce statistics it is clear on a moment's serious reflection that from 1920 to 1925 more money was spent on building by Southern Baptists than in any preceding five years—one informed leader says five times as much. The six years from 1914 which checked all kinds of building is partly responsible. The rapid growth of Baptist numbers and the demand for our advancing organization account for it, together with the vigorous and efficient building promotion advocacy of the Sunday School Board. We need all these buildings. We may not always need them quite so elaborate nor so costly. I could name small cities where there are \$30,000.00 homes for ministers. We are all accustomed now to half million dollar building programs of churches. With no quarrel at all with this let us turn now to another fact.

Our Foreign Mission Work has been sinking deeper and deeper into debt for five years, with radical reductions of estimates and budgets for three years, with the cutting off of all advance and equipment for two years, with cruel, heart-breaking retrenchment last year, and now with the solemn announcement by the Board that unless there is wholly unexpected increase in receipts before October, the recall of missionaries will begin. This would mean the failure of the world enterprise of Southern Baptists and our disgrace before God and men, in the face of Christian and heathen, to the delight of infidels and devils.

Under the present "Cooperative program" there is no hope of special relief without violating the system, which many would look upon as disloyal and destructive.

There is one way of help without violating the system. It came to me two and one half years ago. I was in Bucharest. It was winter, with a heavy wet snow. We spent two days in basement rooms with the Baptist Executive Committee of Rumania. They were trying to make their small resources meet the demands of their very prosperous work, for which we were aiding them in a sum less than \$20,000 for the year. They hoped and pleaded that we help more extensively to enable them to get a building that would house both the homeless church and the homeless theological school. Dr. Gill told them of the straits of the Board and of the impossibility of more funds. The chairman was reader of several of our American Baptist papers. He reminded us that he had read of a subscription, on one recent Sunday, of \$400,000.00 for a church building at Winston-Salem, N. C. He said: "If we could only have one hundredth part of that sum we could, with what we can give, build enough to take care of our church and school for ten years."

When we finally turned away, the dim light of the moon shone upon his tired face with its eyes ringed with black, as he asked in a voice of desperation I can never forget, "What am I to do?" For nearly all his needs he is still waiting for the answer.

With his question a suggestion came to me.

Thursday, August 6, 1925

THE BAPTIST RECORD

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Increasingly I have become convinced of its practicability. I feel that the Lord would have me present it. Here it is:

Let every church that undertakes a building program include in it a foreign mission building to cost one tenth the sum to be raised. The Board will be able to assign to any church adopting this plan a definite building just suited to the sum thus provided. It may be a chapel, a church, a missionary home, a hospital, a school building, or a unit of some building. In the case of church buildings, the sum sent from the churches in America will only supplement the funds sacrificially raised by the missionary church. This plan will so sanctify the entire building program, so enlarge the horizon and broaden the sympathies of the congregation as to make easier the raising of the funds. A permanent bond of fellowship and love will be established between the home congregation and the foreign saints.

I have in mind two congregations just now planning buildings to cost half a million or more. Let each of these include fifty thousand dollars for a building on some foreign field. To be specific I may say that these sums might be assigned to the First Church in Rio and to the Captonese Church in Shanghai. Thus each of these great foreign churches would be enabled to complete a plant costing \$150,000.00. Such plants would be in cities of a million and a quarter, five to ten times the size of the cities in which the half million buildings are to be erected at home. Such buildings in Rio and Shanghai would be relatively modest and yet would commend our cause abroad to all who are intelligently interested and would represent the most costly undertaking in house building for our missionary work.

On less expensive scale a place would be ready for every building fund. There are many places where one thousand dollars would just meet a critical need and hearten a struggling group, and few of our home churches will be thinking of less than ten thousand for themselves.

If this suggestion is taken seriously it will solve the problem of Foreign Mission equipment and will be a blessing to all concerned in it.

HON. WILLIAM JENNINGS BRYAN

The Commoner has passed away to his reward. He died as he has lived for the past thirty years, battling for the right, for Christianity, purity of life, purity of government, decency in public and private life, the uplifting of the Democratic party, world peace, Christian fundamentalism against modernism, for the Bible against Darwin Evolution, and it seems such a calamity for Divine providence to remove him from earth to heaven when he was just entering the battle with the head of the Darwin theory of Evolution. Evolution is trying to undermine the Christian faith and belief in the Bible and he was to combat it.

Christ said the gates of hell should not prevail against His church and it has been hammering at it since then and the Bible has had its enemies before and they are both stronger in the minds of more people than ever before. Mr. Bryan's influence will live generations after his antagonists will be forgotten.

Mr. Bryan possessed the elements of true greatness and was known through personal contact and through the press by more people than most any other man, he was almost idolized by the millions that admired him and his enemies give him credit for being consistent and sincere as a moral leader. May we pray that the Lord will raise up some man for his mantle to fall upon and take up the work where he left it.

—W. H. Patton.

The Baptist, the official organ of the Northern Baptist Convention, published in Chicago, cost \$60,000 last year to publish. Of this amount \$33,000 was received in subscriptions, \$12,000 in advertising, while the remaining \$15,000 was paid by the denomination.—Ex.

HEAR THE MISSIONARIES

By J. F. Love, Cor. Sec'y.

Much has gone out from the Foreign Mission Rooms and elsewhere concerning the distress of our Foreign Mission Board and its great needs. Little has been heard from the missionaries except in the Mission Rooms where their pathetic letters have to be read and answered. During the past few days there have come to my desk some letters such as are continually coming, and which, as other letters do, contain things which search my own heart and moisten my eyes. May I pass brief extracts from these letters on to Southern Baptists. Remember, dear reader, that these missionaries are never heard in our church conferences and other conferences where our denominational needs and urgencies are discussed and allocations are made. We are made conscious of the needs which are near to us and which are represented in these meetings, but we are liable not to realize the distress which is burdening the hearts and breaking the spirits of many missionaries.

Here is a letter from a missionary who with a fellow missionary has for some years stood under burdens which the Board could not lift. He says:

"I have scraped together on our part to build this house, working quarters, etc., and to hold land for the Board something less than \$7,000, none of which the Board has been in position to repay. 's condition has been far worse. The cares of this whole business have been the means of breaking him down. Had he been backed with proper appropriations from the Board, he might have pulled through. You can see in this one case what the gradually accumulating debt on the Foreign Mission Board for the five years of the 75 Million Campaign has meant in the health of the mission body. This is true in many stations; the force is breaking down, hope is being taken away, no recruits are coming, and the nervous strain is telling on the older men (and some younger). A good many, as you know, have during this five years been invalidated or retired for health reasons, and our whole mission body is feeling the moral and physical effect of that debt."

Here is a letter from a missionary who stayed on the field, wrought heroically at the expense of his wife's health, who is now in the hands of doctors making a desperate but discouraging effort to recover lost health. He says among many things:

"One can hardly suppress the tears when thinking over the present deplorable situation in which our beloved Foreign Mission Board has been forced. May God open the eyes of all of us, and may the cry of the needy millions in the regions beyond ring so loudly in our ears that we shall respond with all our might and save as many as possible from perishing. It seems that all the writings in the state papers and all the pleas last winter and spring fell upon deaf ears. How many souls are lost now, and out of reach because of the appalling indifference to the cry of the perishing millions. What shall we answer our Lord in the great reckoning day when we are guilty of such sinful neglect? How I wish that you were able to send a young couple to Station. Just 800 Baptist church members among 4,000 people, and so few workers to push the work of soul saving. I feel like Jeremiah when he said he wished that his eyes were a fountain of tears when I think of the hundreds of thousands who are left to perish without knowing how to be saved. There are city after city, towns and markets and numerous villages that I have seen but were unable to evangelize, right within that field and now there are fewer to do rescue work than there have been for ten years and no man to push the work. The ladies who are there are in poor health all of them, and Miss is now in this country."

Here is a letter from a brother who has been compelled to conduct a promising school in an important city, the center of a vast territory, and to do the work of this school in a residence where he lived with his family. He has plead long for relief which the Board could not give and has just emerged from a hospital. He says:

"Our lease for the girls' dormitory is out next June and there are no houses available for a dormitory, so I do not see now just what we are to do. We have worked under desperate straits for these five years at doing our best to build up a school worthwhile, with no buildings and not a dollar for equipment. Thanks to God we have been enabled to get a few beds, chairs, desks and a few other bare necessities and fought away at the task, from the most rigid economy. I have put my home, my furniture, my all for the benefit and life of the school and have accomplished a little. But there is a breaking point to all endurance. For reasons of health we cannot go back into the dormitory work upon our return it seems. What we will do or how we will make it with this added expense we do not know. We intend to go back to the work and do the best we can

with the difficult situation but we go with a heavy heart for we would like so much to be able to have at least one building and let the school grow so that we could do an ever increasing service for that good and needy people. I suppose that there is no use hoping for help from the Board in the near future either for a new building or for money for equipment. My, how we wish we could be aided a little now for it would mean so much for us at this time! We are more than willing to bury our lives in the work of the Master there in that needy field."

There are other letters from missionaries in abundance with appeals as pathetic as the above. These letters have to be answered, and the pain of answering them is incommunicable. Let me brighten this with extracts from two letters from sympathetic friends at home. The first reads:

"Enclosed you will find cashier's check in the sum of \$5.00 which will thank you to use in our Foreign Mission Work. This was a birthday gift to me last week, and I am turning it over to my Lord for His work.—THAT is the best birthday gift I could have. The open letter to our missionaries in the last issue of Home and Foreign Fields touched my heart to the quick. Oh, that this issue could be in the hands and hearts of all our Southern Baptists. Our love for our Christ, I fear, is all too weak, else our giving would be greater."

The second is from a woman who works for a small salary. She writes:

"Your letter of the 23rd was received and appreciated. I am enclosing check for five hundred dollars which you may use on the obligations which you feel should first be met. I feel that the debt of the Board should be canceled as soon as possible in order to save the interest which would help so much on the field. I hope many will be glad to give of their means above their regular contributions so that this burden may be lifted."

What would we do without the balm of letters from sympathetic friends such as the above, both of which were written by Christian women?

Here is an extract from a letter by a brother who is a liberal supporter of the Cooperative Program, but who finds it possible to do something extra for Foreign Missions in its great straits:

"As an encouragement to you during this hot weather and the absence of general receipts, I enclose a check for \$1,000 for current work or the debt as you prefer, but credit it to miscellaneous receipts. You can make use of the gift in any way you desire to help the cause but without mentioning my name."

We are persuaded that there are literally thousands of Baptists in the South who, if they once got anything like a correct impression of the needs of our missionaries for equipment and reinforcement would send forward such gifts as the above in such amounts that we would be able to save the hearts and spirits of our missionaries by furnishing equipment for which there is desperate need, and in sending to their relief missionaries who are waiting. We must, however, beg all such friends to help us first pay our debts and stop interest account, save our credit and get a new footing for foreign mission advance.

Get such facts as the above before your association this fall. Do not leave to some one else to do it; make it your business to tell your association about the distress of the missionaries. They cannot speak for themselves.

Perry F. Evans recently held a meeting at Lake Charles, La., in which 25 were added to the church. The church made an offering of \$2,500 which goes to the endowment of Louisiana College.

The Board of Education of the Northern Baptist Convention had this paragraph in its recent annual report:

"After another exhaustive study of organizations and methods for the missionary training of our boys, we believe we have found a solution to this most perplexing problem. The Royal Ambassadors, a missionary organization for teen-age boys, of which there are 2,000 chapters in the Baptist churches of the South, is admirably adapted to our needs, and already we have been granted the privilege of using or adapting this organization in whatever way may seem best to suit our needs. We are given the utmost liberty in the matter of ritual, by-laws, and materials, and we are already at work upon our new handbook, which we hope may be completed by early fall."

The Baptist Record

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MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1919, at the Post Office at
Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and
give your old address as well as the new when writing us for a
change. If you do not send in your renewal your name will be
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
over these amounts will cost one cent a word, which must ac-
company the notice.

By the Editor, Jr.

Dayton, Tenn.—The second carpet-bag invasion has been repelled and East Tennessee has turned to reconstruction in the form of cooling the fires of religious and sectional prejudice which the Scopes evolution trial aroused.

Darrow, the cold-blooded agnostic, crafty student of human nature, and court-room defender of killers, has gone back to his Chicago home. Malone, super-shyster of the Paris divorce courts, himself personally experienced in plural marriages, is back on Broadway where he convulses his society friends with reports of how he outwitted the Southern "yokels" and even won their applause with his schoolboy eloquence. Arthur Garfield Hays, the brilliant Jew with the good name and face which does not harmonize with it, has also returned to New York and his near-anarchistic associates of the American Civil Liberties Union.

But the crueler park was the Northern newspaper correspondent. A fine lot of mammals they were, anthropoid in physical proportions but lacking the fine spiritual qualities which should differentiate the man from the ape.

A few of the reporters from metropolitan papers were real white men, regardless of their sectional origin. Outstanding in fairness to the people of the South were representatives of the New York Times, the Philadelphia Record, the Baltimore Evening Sun, and the Chicago Tribune. But many of the others were vicious in their reports and utterly regardless of the truth. Some wrote more vigorous reports from Chattanooga or other points far from the room where the young school teacher was being tried.

William Jennings Bryan, branded by his opponents in the evolution test as the "chief of bigots", left with the love of the mountain people who honored him for his courage in defending the fundamentals of their religion. The feeling that "the Commoner" had been lead into indiscretion in taking the witness stand did not detract from the volume of affectionate regard.

For Mr. Bryan's two hours on the stand, in this writer's opinion, had little result beyond arousing the passions of men—both his supporters and his ardent foes. The Christian world already knew that its champion in this cause had no personal fear of the enemies of fundamentalism. Boldness is sometimes better strategy than discretion, but hardly so when shrewd and unscrupulous opponents are to be met.

So high was the feeling aroused by the questioning of Mr. Bryan by Darrow that it was the direct cause of the sudden ending of the trial. Judge Raulston learned from an authoritative source that a continuation of this baiting and twisting of the Christian leader would without doubt result in violent action on the part of men who would tolerate the outrage no longer. He was told—and the writer was informed from the same authoritative source—that the feeling had reached the shooting stage and that the mountaineers were ready to resort to their guns, if the court permitted the outrage to continue. The judge believed these reports so much that he

brought the trial to a close the following morning.

The most pathetic figure in the whole case was the judge, a good man who wanted to do right, but entirely lacking in the iron will and determination necessary to control the court in the presence of two such powerful conflicting forces. His wish to treat the visiting lawyers fairly led him to indulge their argumentative and delaying tactics and at times turned the court of justice into a mockery.

Stewart, the young attorney general, fought the battle of the state with all the vigor of his keen mind and powerful body. He sought at all times to keep the proceedings in judicial channels and left the scene of his successful efforts with the respect of observers and both parties to the suit.

The Scopes defense presented an unnatural combination. Supporting the visiting attorneys, who have little regard for religion of any kind—despite Malone's oft-repeated protests—were a group of scientific scholars, many of whom are known by their fruits to be devout Christians and reverent, God-fearing men. The state of Tennessee and the Christian faith in general would have suffered no violence by their testimony, had they been permitted to give their own interpretations of scientific data. But they had aligned themselves under the banner of unscrupulous men, from whose lips falsehood dripped like foam from a mad-dog's jaws. They returned home after their statements had been taken for the record, some of them wondering, perhaps, if they hadn't joined up with the wrong crowd.

Science, this writer believes, of itself, will cast no reflection upon the Word of God nor weaken the faith of true believers. But Science, like organized labor on occasions, has permitted itself to be championed by men of unworthy minds and self-seeking interests; the mouthings of these self-appointed champions has damned the name of science with the blight of infidelity. The reputation of learning has been besmirched; its character is unimpaired and will prevail.

Christianity has nothing to fear from the lamp of knowledge. A lot of parasitic vermin have much to fear from its rays.

A report of the Scopes trial would be incomplete without giving some space to the shafts of humor which lighted a portentous background. There were many laughs on every day of the trial. Opposing counsel frequently relaxed to fling sly quips across the arena. Serious aspects of the case could not suppress outcroppings of "monkey business".

The jury was a pathetic group, barred from hearing almost all of the trial. A disputed report declared that, when barred from hearing certain arguments in the court, the jury went outside and heard the arguments at the broadcasting radio amplifiers.

On a Sunday afternoon, while the issues of the trial hung in balance, a juryman, old Jim Riley, raw-boned mountaineer who could not read or write, brought to the house where Mr. Bryan lived a little bunch of flowers. To the young man whom he took to be "the Commoner's" son, he said before scurrying away in embarrassment:

"I thought your paw and maw might like these."

A blue-coated policeman enlivened the court scenes with comments to the thronging crowd which was subject to his frequent admonitions. At the most serious moments he would cry out, interrupting the legal procedure to announce: "People, this is not no circus. There are not no monkeys up here. Let us have order!"

The people of these tree-covered Cumberland hills endured the abuse and the censure of visiting lawyers and writers with remarkable self-restraint. Indeed they often turned the poisonous darts of tongue and pen to humorous purposes. They laughed at the Yankee correspondents who would have his Northern readers believe that the mother in the cabin on these mountain

slopes customarily croons her young to sleep with this lullaby:

"Hush little yok-el, don't you cry,
You'll be a big-ot bye and bye!"

Brother L. B. Golden assisted Pastor G. W. Nutt at Mt. Zion Church in Leake County. Four were added to the church.

Second Church, Jackson, tried out an experiment Sunday of having Sunday School at 7:30 in the morning. There were 679 present. They had the preaching at 8:30 A. M.

Pastor J. T. Phillips writes from Pachuta that Brother J. N. McMillin of Hattiesburg assisted in a meeting. Nine were baptized, one joined by letter and church greatly revived. He highly commends the preaching and work of Brother McMillin and believes that our churches will keep him busy in his chosen field of Evangelism.

By switching engagements the editor was able to be with the saints at Bethel Church in Yazoo County in the first service in their new church. It is a brick building, substantial and beautiful, ten miles from the railroad, costing \$12,000, besides the furnishings. They were the happiest people we have seen in a long time and their joy is justified and contagious. They had invited the former pastors, but these could not come. Pastor Bryan Simmohs was in charge of the program. The editor preached in the morning and the pastor in the afternoon. They are beginning the annual revival meeting. They said Brethren Pepper and Fisher led the building movement and the people joyously entered into the work. It is our hope that this may set the work far forward and the church may prove a ministering body in the kingdom of God.

For the life of us we cannot see how the Biblical Recorder expresses approval of Dr. Poteat's book and of his theology contained in it. Our friend Dr. Johnson has been a little sensitive about anybody outside of North Carolina expressing any opinion about Dr. Poteat. But this thing is not a matter of geography. Are we to express no opinion about a book published in any other state. We do not believe for a moment that Livingston Johnson endorses the teaching of that book, "Can a Man Be a Christian Today". This is no time for covering up rottenness in high places. It is one thing to be friendly and courteous with a man and quite another to give any sort of approval to his teaching. We have come to a time when it behoves the churches to inquire about what a man believes before they call him, and to know where he has gotten his training.

The Baptist Courier has this to say about the Dayton trial:

"The public also has been pretty well tested. The great body of disbelief in this country both that which is outspoken and that which is latent in circles of the church, in business and in the newspapers, stood with Mr. Darrow. It is true many of them recognized that his employment was a blunder, and refused to endorse his extreme statements, but still they were with him. These same elements manifested themselves in their ceaseless sneers at Mr. Bryan. We have never known such contumely and ridicule heaped upon a servant of Christ. It might be thought that much of the animosity shown to him came out of old political prejudices. Our own opinion is, that the secret of this ill treatment that Mr. Bryan received from many editors and from many church people, is to be found in their secret hope that the evangelical faith would be humiliated in the Scopes trial. Every utterance of Mr. Bryan that could be construed as non-representative of Christian thinking was seized upon and magnified. Those statements that came from him that breathed the spirit of a Christian statesman were ignored."

Thursday, August 6, 1925

THE BAPTIST RECORD

J. C. O'Farrell, former Mississippian, welcomed 46 into the church at Butte, Montana, in the past twelve months.

Dr. A. J. Aven supplied for Pastor C. E. Welch of Canton Sunday while the latter is helping Pastor E. V. May in a meeting at Lula.

Glad to see that Pastor W. A. Jordan comes back to Mississippi occasionally. He assisted Pastor Edwin Landrum in a meeting at Pocahontas last week.

Pastor S. R. Young reports three added to the church at Chapel Hill, Hinds County. Brother Owen Williams preached and the pastor says he is an A-1 yoke fellow.

Pastor L. B. Golden has resigned the care of the churches at Pickens, Goodman, Camden and Central, effective October 1st. It is his purpose to enter the Seminary at Louisville.

Montezuma College (Baptist) in New Mexico, announces the commencement exercises August 2-6. The sermon is by Dr. W. C. James and the address by Dr. J. B. Lawrence.

It is reported from Moscow that atheists in Russia are collecting money to pay the fine of Mr. Scopes, who was convicted in Dayton, Tenn., for violating the anti-evolution law.

Mississippi Baptist folks are having a great time this week and next at the Gulf Coast Encampment. Sorry we can't be there, beloved. Hope you will be so happy you won't miss us.

President and Mrs. J. C. Hardy of Baylor College recently celebrated their twenty-fifth wedding anniversary. They have done a great deal for the world in this time. Congratulations.

The church at Port Gibson has called Rev. Geo. F. Austin of Ellisville and he has accepted conditionally. If they get together it will mean a good man and a good opportunity have met without loss of time.

Dr. Webb Brame assisted Pastor F. W. Gunn at Crystal Springs Church in Walthall County in a good meeting. Twelve young people were received into the church. The people came in throngs to the meeting.

Brother C. S. Moulder reports two good meetings, one at New Bethlehem, Simpson County; the other at Gallilee, Rankin County. J. C. Richardson of Meridian preached in one and J. E. Sullivan in the other.

It is said that a story published many years ago in the Youth's Companion telling how to build a toy airship started the Wrights and Stout to working on it with the result that hundreds of people are now flying.

Brother R. O. Bankston of Mize was graduated from Mississippi College and the Baptist Bible Institute. He also spent one year at the Louisville Seminary. Only a part of his time is taken and some good church should lay hands on him.

J. L. Landers wires Monday from Iuka: Wiggins-Powell revival closed Sunday night with about ninety additions, all churches. Whole community revived, church life on mountain top. Party begins campaign Nashville, Arkansas, August sixteenth.

Evangelist E. E. Huntsberry is to conduct a tent meeting at Waynesboro for two weeks, beginning August 16th. Mr. Cox will lead the singing. These are among the best workmen

in the South. The purpose of the meeting is to reach the whole county.

A prominent Mississippi layman in the Methodist Church is chiding the opponents to union with Northern Methodists because they insisted on allowing the local congregations to vote on this question when they won't allow them to vote on the question of what pastor they shall have. Maybe they will get to that after a while, Brother Bingham.

Pastor A. M. Nix had Elder Fleetwood Ball with him in a meeting at Red Bay, Alabama. A great revival with 70 additions, 38 by baptism. At Belmont he was assisted by H. Boyce Taylor of Murray, Ky. There were 13 additions and the church greatly revived. The pastor says Brother Taylor certainly preaches the Book.

The editor was twenty-five miles from the railroad last week, and for this reason he was not able to give expression to his appreciation of Mr. Wm. Jennings Bryan, and to his sense of loss in the announcement of his death. He was a man who served his generation faithfully according to the will of God. He was a genuine lover of the people, with no taint of the demagogue. He was a lover of God without hypocrisy, and a faithful servant of Jesus Christ without fear and without bitterness. Like Henry Clay he was a great statesman and patriot who was not exalted to the presidency of the nation. He was a preacher of righteousness and of faith without having been ordained to the ministry. He was an advocate of world peace and labored for it incessantly. He represented Nebraska in Congress, was colonel of a regiment in the war with Spain. He was Secretary of State in the Cabinet of President Wilson and secured many peace treaties with other nations, on the principle of arbitration. He was a prolific lecturer and writer on religious and political questions. His death prevented his purpose to travel and write his biography. We thank God for his life.

It is time that we preachers were preaching the obligation of world missions as a divine command and not as a 1925 program. The obligation to raise money because the denomination has agreed to do it is secondary and comparatively insignificant. This is no 1925 program, nor a co-operative program, nor any other human name or device. We are under orders from the God of our salvation, our leader and commander. God's people will not pay any attention to the commands of men, but they will listen to the voice of God. "My sheep hear my voice and follow me". Paul said of his hearers that they heard his message not as the word of man, but as it is the word of God. Jesus said, "All authority is given unto me in heaven and earth; go ye therefore and make disciples". We are too apt to think of the authority as extending over all the forces at his command to expedite us in the work of missions. But the authority is announced first of all over us. He has the right to command us, and he does command us. The obligation to give the Gospel to a lost world is direct from him and is not because our churches or conventions have launched a great enterprise and certainly not because our boards are in debt. Nobody is assuming airs in laying upon our hearts the duty of mission work. None of our leaders are obsessed with the idea that they have the right to tell us what to do. They are preaching to us, and the pastors are preaching to us that it is the word of God and the commandment of Jesus Christ. Let us remember that he says, "My sheep hear my voice".

The Campaign for raising the endowment for Woman's College is progressing quietly, but steadily, and the offerings for the month of July, totaling about \$9,000.00 bring the amount up to the one hundred thousand dollar mark. The staff of field workers, composed of President J.

L. Johnson, Dr. W. A. McComb, Reverend Carl Travis, and Cecil Johnson, feel very much encouraged, not only because of actual results, but also because of the interest and attitude of the people as a whole. The question which the average Baptist asks himself when approached about the endowment is not, "Am I going to give to this?" but, "How much can I give to the endowment of the Woman's College?" And frequently the gift is accompanied by the remark, "If you get in a pinch about November the first, you can call on me for this much more." The spirit of the rank and file of the people is most inspiring. On every side is heard, "The Woman's College must be endowed." In every city and town prominent business men leave their offices and give of their time and influence as well as of their money to help in the local campaign. Not only Baptists, but people of all denominations, are rallying to the cause. In Gulfport a prominent Presbyterian gave a check for \$250; another in Laurel gave \$500. A certain mill manager, not a church member, gave \$50, and thus it goes. "The Woman's College must be endowed."

In July the campaign was waged in Jasper, Wayne, Clarke, Perry, Greene, and Walthall Counties. During the first week in August the towns along the G. & S. I., Seminary, Collins, Mt. Olive, Magee, Florence, and Star will be the scenes of action. Other places included in the August schedule are Bay Springs, Biloxi, Picayune, Logtown, Wiggins, and the Counties of George, Jeff Davis, and Lawrence.

The Manufacturers Record of this week will publish from Judge Gary, President Edgerton of the National Association of Manufacturers, and many other leading business men throughout the country their views in regard to Prohibition covering nearly twenty pages of that paper. These letters are in reply to a questionnaire from the Manufacturers Record as to whether these men, who three years ago had written in favor of Prohibition, had seen any reason for changing their views by reason of the lawlessness existing throughout the country. Out of considerably more than 100 letters so far received, only three express any change of views on the Prohibition question, the others being pronouncedly in favor of Prohibition both from the moral and economic standpoint.

It is claimed by these letters that there has been a vast improvement in the condition of the laboring classes; that men are now saving the money which they formerly spent in the saloons; that the women and the children are better clothed, better housed and better fed than ever before by reason of the men taking their weekly pay home instead of spending it for drink on the way home. This is the almost universal testimony of manufacturers from all parts of the country and of leading physicians and bankers.

Specific cases are given by bankers showing how saloons have been supplanted by savings banks, and how real estate formerly used for saloons has greatly improved in value under present conditions. Many of these letters criticise sharply the disposition of men of affairs, and of social leaders to violate the Prohibition law without regard to the influence which this has upon the development of that spirit of law violation among all other classes.

With the exception of these "higher ups," to which many references are made as law violators, it is claimed by many of the writers that Prohibition is in no way whatever responsible for the criminality of the day, but that, on the contrary, this is a world condition and is largely an aftermath of the World War. Emphasis is laid upon the fact that with the enormous number of automobiles on all the streets and highways of the country life would be far more dangerous than it now is if the open saloons were in existence; indeed, it is claimed that the automobile industry and the open saloon business practically could not exist at the same time.

EVOLUTION AND SPECIAL CREATION

By President E. Y. Mullins

It is evident to any reader of the denominational papers during the last few weeks that there is need on the part of some of going back to the A B C of clear thinking. The main reasons for leaving out from article three in The Baptist Faith and Message the phrase "and not by evolution" have already been given. Let us now go back to some first principles of the matter and see where we stand. It will thus become perfectly clear that the third article did not need and would have been weakened by inserting the phrase "not by evolution." The article asserts that "man was created by the special act of God." This saves it from any possible sinister meaning and keeps it where it belongs among declarations on religion and not on science.

Begin with some clear definitions. The Century Dictionary gives five major and at least seven subordinate definitions of the word evolution. Among them are the following: (1) "The act or process of unfolding"; (2) "The process of evolving or becoming developed; an unfolding or growth from, or as if from, a germ or latent state, or from a plan; development: as the evolution of history or of a dramatic plot." (3) "Ordinary natural growth, as of living creatures, from the germinial or embryonic to the adult or perfect state." (4) Evolution is "Descent or derivation, as of offspring from parents; the actual result of generation or procreation." (5) Evolution is "a turning or shifting movement; a passing back and forth; change and interchange of position, especially for the working out of a purpose or plan." Finally (6) evolution is "that which is evolved; a product, an outgrowth."

There are other definitions but, for the moment, these will answer. I have numbered them for convenience in reference. Now if we compare these definitions with the first and second chapters of Genesis we at once make the discovery that those chapters clearly teach the doctrine of evolution in some of its forms.

For example Genesis 1:2 teaches the first and second forms of evolution. The earth was without form. The Spirit of God moved upon the face of the waters. Darkness was upon the face of the deep. Clearly here was process. Clearly it was an unfolding or development, a passing from darkness to light.

Again, in verse 11 process or unfolding is clearly taught. "Let the earth bring forth grass, the herb yielding seed after its kind, etc." There are self evidently two processes or unfoldings here taught. One is in the words "bring forth," the other in the words "yielding seed after its kind." Why should God have commanded the earth to bring forth grass instead of creating the grass outright I do not know. God's command was obeyed and the earth brought forth grass and the herb yielded seed after its kind. Here again numbers (1), (2) and (3) in the definitions of evolution are clearly taught in Genesis.

We read also in Genesis 1:20: "And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth." Again in verse 24: "And God said, Let the earth bring forth the living creature after its kind, cattle and creeping thing and beast of the earth after its kind." Here again process is indicated in the phrase "bring forth." And this exactly conforms to definition No. (4) as given above. In the expression "after its kind" there is a clear reference to the fact that the offspring is like the parent. This conforms to definition No. (4) above. In Genesis 2:7 we read: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Here God uses means, that is dust, to create man. Breathing into man's nostrils is a process. So that definition No. (5) is clearly seen. That is, it was "a change and interchange of position for the working out of a purpose or plan." The change was in the dust. The pur-

pose or plan was the making of man. Now God could have made man without means and without process but he chose not to do so. The whole story of creation shows development or unfolding of God's plan and purpose. Thus definition No. (2) is clearly seen in this unfolding.

Now it is of course true that all these are perfectly innocent and harmless forms of evolution. But they are forms of evolution nevertheless, set in the very heart of the Genesis account of creation. Some are so obsessed with the hatred of one form of evolution that they seem to forget every other form. And to insert in an article of faith on the subject of creation the phrase "not by evolution" is to introduce confusion because Genesis presents four or five meanings of the word in the very heart of the creation story itself.

None of the six preceding definitions present the idea of evolution in its dangerous form. I now give that as a seventh definition. The Century Dictionary: Evolution is "the fact or the doctrine of the derivation or descent, with modification, of all existing species, genera, orders, classes, etc., of animals and plants, from a few simple forms of life, if not from one; the doctrine of derivation; evolutionism. (See Darwinism.) In this sense evolution is opposed to creationism, or the view that all living things have been created at some time substantially as they now exist." The words evolution and creationism are italicized in the Century definition to show the exact point of opposition.

Again in Baldwin's Dictionary of Philosophy and Psychology evolution is defined as "the continued production of life in accordance with the theory of descent. It is opposed to special creation.

To make still more clear the definition of evolution, Baldwin's definition of special creation is given as follows: "The theory that biological species were created each 'after its kind' by a direct act of God and not by a process of evolution or genetic descent."

From these definitions it is self evident that when the affirmation is made that man was created by the special act of God it is thereby affirmed that he did not come into existence by evolution in its objectionable meaning. And the reason is that special creation and evolution in the objectionable sense are diametrically opposed. And every phase of the objectionable evolution hypothesis, materialistic, theistic, atheistic, is excluded, when special creation is affirmed the evolutionary hypothesis dies a natural death. Whatever form a man's belief in creation may take, if it holds that it was special creation, it is not and cannot be evolution.

Now the mistake of introducing the word evolution into the doctrinal statement defining creation is seen in the variety of meanings of the word. There are at least twelve and probably more such meanings. One of those meanings is objectionable in its affirmation. But happily the Biblical idea and teaching expressed in the phrase "special creation" eliminates the objectionable form of evolution without in any way contradicting the numerous other statements in Genesis where the innocent forms of evolution are taught. Besides this, as I have previously shown and expect later to make more clear, religion and science are in separate departments and should not be confused or confounded. They are harmonious but distinct in their best representatives. It is not merely a question of defining negatively as well as positively. It is a question of precipitating a needless conflict with science. A little clear thinking should make anyone see the point that special creation and evolution are incompatible. An editorial in *The Word and Way* referring to the process or method of creation says: "For God to come in anywhere along the line would be to destroy the principle of evolution." Exactly so. And special creation means that God does come in along the line. It can mean nothing else.

Professor L. T. More has lately published a

book entitled "The Dogma of Evolution." He replies to the evolutionary hypothesis most effectively. He is an expert in science and speaks as a scientist. Hence the great value of his argument. I have been interested to observe that Professor More refers to "special creation" in at least fifteen places in his book and everywhere it has a meaning opposed to evolution. I give a few examples to show how any careful writer who desires to be accurate uses words intelligibly and consistently. Professor More refers to the movement against the authority of religion taking the form of evolution or Darwinism. But he says it means any continuous variation of forms of fauna and flora in contradistinction to special creation of fixed species" (pp. 3 and 4). Again, speaking of the postulate of "continuity of all actions in time" as most directly applicable to evolution he says: "This concept, which in physics is assumed to be true of all mechanical motions, takes the form in biology of variation as to the origin of species instead of special creation" (p. 71). In both these passages Professor More employs the terms "evolution" and "special creation" in accordance with scientific usage. They are directly opposed to each other. But in each instance the evolution to which he refers is carefully indicated. It is not evolution in its other varied meanings but in its modern scientific form as a hypothesis, the doctrine of descent by means of resident forces.

On page 156 Professor More speaks of the impossibility of accounting for feathers by evolution. The intermediate stages from the scale of a fish or a dermal plate to feathers cannot be accounted for, and a single jump is objected to by evolutionists because it "savors too strongly of special design and creation" (p. 156). In other words the moment you affirm special design or special creation you deny evolution. Again on page 167 speaking of Darwin's early travels before he framed his theory Professor More says: "He undoubtedly loses his faith in special creation and adopts a tentative belief in variation, in accordance with the ideas of Lyell." Again on page 185 he says Darwin left home "a believer in special creation, he returned a convert to the variation of species."

It is unnecessary to prolong these quotations from Professor More's book. Everywhere special creation and evolution are referred to as antagonistic ideas. And this is the usage among all well informed writers on these subjects. To affirm special creation and then say this is not evolution is like saying this fire is hot and not cold; this ice is cold and not hot; this water is wet and not dry; this iron is hard and not soft. Of course if it were merely a matter of stating a negative along with an affirmative the case would be different. But today the whole situation is complicated by the efforts of some scientific men to dominate religion and some religious extremists to dominate science. Our position as Christians is immeasurably stronger when we confine our utterances to religion and avoid the domain of science. For when we fail to do these two things we invoke a principle which permits science to enter the religious realm and reduce our Christianity to the limits of naturalism. I will develop this idea in another article. In conclusion it may be said that our interest in creation is in the one point of special creation, or the presence of God and the supernatural. Variations of belief as to how God made the world, apart from this vital point, may be of interest but they do not involve fundamentals. Whatever those variations of belief may be they all negate and deny the evolutionary hypothesis which in its very essence is the denial of special creation.

Pastor Bateman, it is reported, resigned Sunday, the care of Bowmar Ave. Church in Vicksburg. Under his leadership the church has grown in numbers and strength and becomes a strong force for righteousness and evangelism in the southern portion of the city.

Thursday, August 6, 1925

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

"This Grace Also"

Paul commends the church at Corinth for abounding in so many of the Christian graces, but there was at least one grace that they were not abounding in and Paul admonishes them to abound in this grace also. "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also. II Cor. 8:7."

What grace is Paul here referring to? It is the grace of giving. He makes it clear that the grace of God in the churches of Macedonia was a grace of giving. "Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. II Cor. 8:1-2."

Moreover, the grace of our Lord Jesus Christ was a grace of giving. "I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. II Cor. 8:8-9."

Again, the grace of God was, and, is a grace of giving. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Jno. 3:16." "But God commendeth his own love toward us, in that while we were yet sinners, Christ died for us. Rom. 5:8." God's love found a way of expression, and it was the way of giving. Giving us his best—His all.

Paul's argument and exhortation was this: Since ye abound in the grace of faith, utterance, earnestness, love, see that ye abound in the grace of giving. Many of us abound, no doubt, in the grace of faith, love, utterance, earnestness and in our devotion to truth, but are woefully lacking in the grace of giving. We should recognize the fact, that the grace of giving, is as much a grace, as are any other graces mentioned here. Yes, it is not only a Christian grace, but it is a Christian doctrine. The Bible is full of this doctrine. Let us recognize it and practice it as much so as we do any other doctrine. It is indispensable to the on-going of the Kingdom. We pounce upon the brother who happens to go astray in the doctrine of Baptism, or the Lord's Supper, or the doctrine of salvation by works rather than by grace, but forget that we are oftentimes off, way off too, in the doctrine of giving. Let's be well rounded Christians. Practice all the Christian's graces. See that ye abound in this grace also.

The following letter written me by Dr. Frank H. Connely is so rich and so fully expresses the needs of the field to which he is giving his life, that I desire to pass it on to the readers of the Baptist Record:

Tsining, Shantung, China,
May 20, 1925.

Dear Brother Deaton:

We feel about as proud as Joseph did the day Jacob gave him his coat of many colors. I wrote you some time ago telling you how happy we were over the prospects of many items of equipment this year. So now I want to send you a picture of item number ONE, our new Boys School Building, and incidentally show off our splendid lot of boys to you. Our building was completed a month ago and we have taken possession of it and filled every nook and cranny with boys. The day we moved in was a proud day in all of our lives, for through these years

we have rocked along in the old tumble-down buildings, and at last have the first decent building in all our work. This picture shows only the east half of the building. The lower floor of this part forms the chapel for our school, and now as we have no church building here, while we are building our new church, this also acts as our church on Sundays. The second floor is a large dormitory room for the boys. At the left side of the picture you can see the big doorway (This doorway is the center of the building, so you can see how long the whole building is), which is the main entrance to our school compound from the street which is just back of the building. There is the same amount of building to the left of the door as there is in the picture. The lower floor of that part forms two classrooms while the upper floor gives three teachers a room each and a long dormitory room for boys. The boys are proud of their new quarters and keep the building nice and clean themselves. We don't hire a janitor.

Our school has had a wonderful development these few years. Less than six years ago, Mrs. Connely and I came here to open up the work. That year we had a little Primary Day School for neighboring children with one teacher and twenty pupils. Today our school is a Junior High School with six teachers, besides the Missionaries, and 120 pupils are enrolled for this spring term. Instead of having a few neighboring children in the school, our pupils are drawn from ten counties of this great Province containing several times as many people as your whole state. Thus its influence is spreading out over this section and it is making itself count in the KING'S service. Graduates of the school are in three counties working, while others are in higher schools completing their training so they can come back here to labor for the Master. Truly the growth during these six years is most gratifying to all who have had a hand in the work here.

Before the new building was finished, every nook and corner was spoken for. We haven't room for another pupil, unless our people in the homeland can come to the rescue and give us some money to build another little building for a dining-room, kitchen and more dormitory space. \$3,000 will build us a fine building which will give us space for some time to come.

Our Girls' School also embarrasses us with its rapid growth. Our first year, it was a little Primary Day School with 15 pupils. Now it is a Junior High School with a full corps of teachers and sixty girls taken from the surrounding counties. Miss Crawford is now the Principal, with Mrs. Connely assisting her in the work, and the school is moving forward in a great way. The great difficulty is that we still have simply the old mud residences that all these years we have been trying to keep standing until the Board could give us a little money to build with. Each year the Board has had to say, "Wait till next year", and we have waited until we can't wait longer. If Southern Baptists do not make it possible for the Board to grant our request this year, it means that a wonderful opportunity will be lost. Many girls are anxious to come from the country towns and cities where there are no schools for Girls, so they can get an education. But Miss Crawford has had to say "No, there is no room for you". How it hurts to deny that which means real life to these girls, simply for the lack of a little space. Many of them will never have the opportunity to learn to read and write and will thus be forced to go through a life of ignorance in their little home village, and when they get to be about sixteen years old, will

be married off to some boy and into a home, whose face she has never seen.

You just can't imagine what the two sides of that word "OPPORTUNITY" mean to a girl out here in China. The "LOST" side means just what I have said, only ten times worse than you can even imagine it. The "TAKEN" side means a new life; a real knowledge of Christ; an ability to read her Bible; an ability to write as well as read, which oftentimes is possessed by no other girl or woman in her whole town; an opportunity to be of service in uplifting her fellow women in China. If a person should ask me where he could invest some money which would bring the greatest returns in all the world, I would say unhesitatingly, that money invested in a Christian Girls' School in China will bring the greatest returns for the Kingdom and greater joy on earth than any other investment in the world. I would rather invest my money in a Girls' School in China than any other one thing. Now that is saying a whole lot, for you know how my heart is wrapped up in our Boys' School. "Not that I love Caesar less".

The Foreign Mission Board just must have it placed within their power this fall to grant \$4,000 to build the first unit of buildings for this Girls' School, so it will not be hindered in its great work. With this for a starter, they can commence going forward in a real way in the Kingdom's work.

I wish you could see our new church as the walls are now going up. We are sure proud of it. After all these years of waiting, we are to have a real church at last. Of course it is costing us about a thousand dollars more than we have, but such a small matter don't worry millionaires like us missionaries. Then too, it will cost another five hundred to seat it. The contractor has just informed us that it will take \$7.00 each to build the benches we want. As each bench will seat seven people, that makes our seats cost one dollar for each person we want to seat. When we think of how folks will pay out that much for two, or three in a picture show, it looks like a small amount to pay for a seat that for years to come will give unsaved Chinese an opportunity to sit and listen to the sweet old story that never grows old.

There are many other things I would like to tell you about but I must close now. I will tell you some of the others in a later letter. Please remember us out here in your prayers.

Rev. George H. Bula has been called to Ebenezer Church, Jasper County.

Clarksdale Mayor has ordered the slot machine out of the business houses.

The Alabama Baptist says that Birmingham has reached a larger population since its founding in 1871 than any other city in the world.

Pastor C. E. Bass has resigned at Monticello and other churches near by and will assist Dr. J. R. Carter, Superintendent of the Baptist Orphanage.

The Northern Baptist Convention goes next year to Washington City. The Southern Convention to Houston, unless too many of the brethren have a "brainstorm".

Prof. W. E. Kalenouski, who was several years at Mississippi College as teacher of Music, is now a member of the faculty of Judson College in Alabama.

By their fruits ye shall know them. You go to a prayer meeting of a preacher who is classed with the modernist and see how much life you will find there. Ask him how many people he has led to Christ in the past twelve months. You will find the very atmosphere is petrified around his church. Wisdom is justified of her works.

Mississippi Woman's Missionary Union

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This issue of the Record will reach many readers down at the Gulf Coast Assembly, we trust. May all who have the privilege of attending get the bountiful blessings that will come that way. May those who cannot go, receive where they abide, His loving care and counsel through His Word, and through this Record, and through other literature. Surely we are blessed in this day. So many lights are ours, no matter where we find our pathway.

Personal Service

One of our clearest thinkers and most practical workers in the W. M. U. is Miss Vonne Lance of South Carolina. She is Corresponding Secretary of the state W. M. U.; ALSO State Personal Service Chairman.

She has recently presented to her women through the "Baptist Courier" of South Carolina an Outline of Personal Service Work that we are happy to present today to our Mississippi women. Do not fail to give it your careful attention. We believe it will answer many of the questions that have been puzzling us in this State.

Outline Studies of Women of the Old Testament

Waco, Texas, July 7th, 1925.

Dear W. M. U. Secretary:

Last Fall the W. M. U. of Columbus Street Baptist Church at Waco, Texas, chose as their study course in the circles, Women of the Old Testament.

They were unable to secure outlines or leaflets suitable for this purpose so worked up an outline and had it printed. They have used it throughout the year very successfully and found it suitable and excellent for W. M. U. workers. They have on hand quite a supply of these leaflets which they wish to sell to their Sister W. M. U. organizations.

These outlines will recommend themselves and a sample copy will be furnished on receipt of 25c and all orders filled promptly at same price per copy.

Will you be so kind as to give this matter whatever publicity you can. The Women of the New Testament, their study course for the coming year, will be ready for sale in September.

Thanking you for your efforts in behalf of your Sisters in the carrying on of the Master's work, we remain,

The W. M. U. of Columbus St. Baptist Church, Waco, Texas.

Per Mrs. Lewis Stephens, 2618 Austin St., Pro Committee.

Zone Rallies

Quite a number of interesting reports of zone rallies recently held have been sent in to the Record. We regret that lack of space prevents our giving them in full. The fact that nearly all of them follow the same outline program—which by the way is fine—makes them very similar in report.

Zone Two of Kosciusko Association held its last Rally with the W. M. S. at Williamsburg Church. The local President, Mrs. D. G. Ray, presided. Mrs. A. T. Cinnamond, the Associational Superintendent, arranged the program. This was based largely on the Plan of Work. Round Table Discussions of the Plan were en-

tered into by many sisters present. The day was most helpful to all.

The quarterly meeting of Zone One, Lauderdale County Association W. M. U. was held recently at Kewanee Church. The splendid program was made up of hymns, reports, prayers, talks and young people's demonstrations. These last seem to have been of special interest. A detailed report was sent in by the Secretary, Mrs. J. M. Shambarger.

Associational Rallies

The Newton County Association held its quarterly Rally at Hickory on July 22. The morning program, which began at 11 o'clock, was given over largely to the message of the District Vice-President, Mrs. E. R. Simmons, Meridian. Mrs. Simmons in her usual unique way brought to our attention the different officers and work of the district. Miss Mae Bland spoke briefly of her work as District Field Worker for the summer. The afternoon program was a Young People's Program, and no young people could have given a more excellent one. All who were there certainly got a vision of the possibilities of our Auxiliaries, and of how to make use of World Comrades. Miss Slaughter followed the young people's program with a talk on "The Importance of Training Our Young People". The meeting was well attended.

The first annual Young People's Rally of Deer Creek Association was held at Hollandale on July 23. The program was given almost entirely by the young people. As they gave their different parts including the devotional, we were certainly made to feel that all efforts of the leaders in leading these organizations were well worth while. Miss Mayme Slaughter talked to the young people on the subject "Follow Me". This subject was the theme of the entire program. Miss Ruby Quillen, the Associational Young People's Leader, is doing a splendid work as was shown by her report. This Young People's Rally is just the beginning of many successful ones for Deer Creek Association.

Another associational Rally, devoted to the Young People was that which was recently held in Madison County Association, Mrs. E. V. May, Leader. The District Young People's Leader, Mrs. L. R. Williams, and the State Field Worker, Miss Mamie Slaughter each brought messages. Aside from these the entire program was given by the young people. It was enthusiastically rendered. Plans for greater progress were discussed. It was a worth while day for old and young.

These reports are but samples of the many Rallies held by our young people during the summer. How grateful we are for the young people themselves; and for those who lovingly labor among them.

Personal Service

The new ruling on Personal Service, viz., that it is to be under the direction of a personal service committee, has created some questions in the minds of some of our women. It might be more encouraging if more would ask questions about it, for that would indicate a deeper interest. That everyone has grasped the idea is doubtful.

Some Personal Service chairmen have asked what their duties are, and an outline is here given for their benefit as the state chairman sees it;

1. After the committee has been selected, the chairman should call a meeting and make plans for a survey of the needs of the community. The territory might be divided up between the members of the society who should be requested to bring a meeting the results of their investigation. In making the survey, the following suggestions might be helpful:

(a) The survey should be quietly and tactfully carried on.

(b) Endeavor to find the causes of good or evil rather than good or evil persons.

(c) Seek facts, not opinions. Let the study be thorough, serious, dignified.

(d) Pray for guidance and grace. Kindness, patience and wisdom will be needed.

(e) Apply the teachings of the Scriptures, ever adaptable even to modern needs.

2. The needs as discovered by those making the investigation should be thoroughly and prayerfully gone over by the committee after which assignments should be made to circles or individuals. Those to whom assignments have been given should be allowed a certain length of time to accomplish their task, and if they fail, others should be assigned the same duty.

3. The chairman should secure a report from the individual or circle on what has been done, the number of visits made in the effort to complete the work, services held, etc.

4. At the monthly business meeting of the society the chairman should make a report of the personal service work done for the month.

As has been stated before, at the Memphis W. M. U. meeting, it was decided that only the work done under the direction of the society's personal service committee should be reported and this was also incorporated into our State Plan of Work.

Point 8 of the uniform standard of excellence has been made to read as follows: "Some definite organized personal service for the spiritual uplift of the local community, conducted by the members of the society under direction of society's personal service committee." In order to meet this point, it is going to be necessary that the provision mentioned above shall be carried out. This is true also of the Y. W. A.'s.

Some have raised the objection that it is hard enough to get reports already, and this is going to make it harder. It seems to the state chairman that it should be easier to get reports, because if a task or piece of work is assigned by the society's committee that committee is going to want to know if the work has been done, and the individual or circle will be obliged to make a report on it in order that the committee may know.

Another advantage in having the committee to direct the work is that the committee will be more apt to assign the worth while things that should be done instead of the more frivolous things that some have been content to report as personal service. Let us always keep in mind that our work is to be done "In Jesus' Name", and our motto, "Personal Service for Christian Results."

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

For the Junior-Intermediate B. Y. P. U. Leader

All Junior and Intermediate B. Y. P. U. Leaders will rejoice in the knowledge that we are promising them by January first a Manual for Junior and Intermediate B. Y. P. U. Leaders. The book you have been wanting. It is no longer necessary for a B. Y. P. U. officer to say that they do not know the work as long as they are willing to learn, we have the helps for them. The Junior and Intermediate Manuals are to be re-written and made to apply to the boys and girls themselves.

For the Officers of the Senior B. Y. P. U.

A book upon B. Y. P. U. Administration, by Mr. Arthur Flake is to be given us also by January first. Mr. Flake has had for some years some valuable material out of his own experience as field worker for B. Y. P. U. and he has agreed to arrange this material from the viewpoint of the B. Y. P. U. officers and their work. This textbook will give the seal for the second course in methods. We have at the present tracts for all the officers and committees of the B. Y. P. U., these are free and will be sent upon request.

For the Intermediates

A revision of the book Training in Christian Service is to be made because it has been put in the Intermediate course and must be made adaptable to them. This is a splendid book for Intermediates and many unions ought to use it as their next Study Course Book.

Hazlehurst Perfects General B. Y. P. U. Organization

After the meeting of the Copiah County B. Y. P. U. Convention the Hazlehurst people went home and set up the General B. Y. P. U. Organization. Miss Mollie N. Conn was elected Director, Mr. Vincent Purser Associate Director, Mr. Robert Young General Secretary, Mrs. Shelby Ford Chorister, and Miss Alice Alford Pianist. The three unions meet at 6:45 in their respective rooms and at 7:25 they all meet together in the auditorium where the general officers have charge and a short program is given. The unions are using the eight point record system. As soon as the Secretary of each union makes their report they are handed to the General Secretary, who makes the report from the blackboard; the union making the highest grade is given the 'Banner Union Banner'; in this way interest union pride and general efficiency is promoted. The awarding of the banner each Sunday night and the eight point record system has proved a big help in holding up the grades in these 'Its just too hot to go to church' weather. It is the firm determination of all the

B. Y. P. U. members and officers to do better and better work. We have a pastor, Dr. O. O. Green, who fully backs and supports us and he is very popular with the young people."

The above is an extract from a letter from Mr. Dan Ford, President of the Senior B. Y. P. U. of the Hazlehurst Church; it speaks for itself and tells the secret of B. Y. P. U. success.

We are glad to welcome into the Intermediate B. Y. P. U. circle the newly organized Intermediate B. Y. P. U. at Union Church, George County, with Miss Sallie Averett elected Leader. The other officers are: Pres., Jewel Horne; Vice-Pres., Evelyn Walker; Secy., Warren Averett; Treas., Albert Walker; Bible Readers Leader, Ina B. Beavers; Group Captains, Vester Brown and Gabrilla Walker. George County boasts of being the first county in Mississippi with more than one Baptist Church to have a B. Y. P. U. in every church. They are not stopping with one B. Y. P. U. in every church, but are trying to have a fully graded organization in every church, and they will do it.

Good Report From New Albany

We are delighted to be able to report the news that Mrs. Vardy Smith has been elected as Intermediate B. Y. P. U. Leader at New Albany and the work renewed. Mrs. Smith used to be the Intermediate Leader there and for good reasons had to give the work up, but has come back to the work she loves and we shall look forward to some good reports from them.

Mrs. Gaston Duncan has been elected as B. Y. P. U. Director of New Albany and we expect soon to hear that the full General B. Y. P. U. Organization has been set up there. They have the three unions there now and shall soon be reporting others we feel sure. New Albany is a great church; we had one of our District conventions there, and the Baptist State Convention meets there in November.

We always delight to get letters of encouragement, we mean by letters of encouragement, letters from officers with enthusiasm, letters that have the ring of victory in them. We have gotten a number like that recently and it shows that the work continues to grow, and the spirit is fine.

How Many — Fifteen Hundred (1500) in a thousand (1000) churches by November.

First, Who will do his share of the organizing? Let's get "Organize another one" spirit. The summer time is the best time to organize in the rural churches.

Children of Today

The Christian Leaders of Tomorrow

S T R E N G T H E N
THE WORK OF YOUR SUNDAY
SCHOOL BY SENDING THE TEACH-
ERS OF YOUR CHILDREN TO THE

Southwide Elementary Conference

BIRMINGHAM, ALABAMA

SEPTEMBER 29-30 and OCTOBER 1, 1925

Clip this ad, sign name plainly, mail to the Elementary Department of the Sunday School Board, 161 Eighth Ave., N., Nashville, Tenn., who will send you their beautiful program and the information leaflet.

Baptist Sunday School Board

Nashville, Tennessee

Announcing B. Y. P. U. Banquet

We expect to have a B. Y. P. U. Banquet at the State Convention meeting November 10-12 at New Albany. This Banquet will be for all friends of the B. Y. P. U., and we trust that means every body that attends the convention. Further announcements will be made through these columns later as to the day and hour of the Banquet.

Announcing B. Y. P. U. Directors Conference

Arrangements are being made for a B. Y. P. U. Directors Conference to be held in Jackson Friday, October 30th. This will be the first Directors Conference held perhaps in the South. It will be a one day conference and will deal with the Directors work and will be a most helpful meeting. We will have B. Y. P. U. Directors from all over the state, and our program will have some out of the state speakers. Each Director will hear definitely about this meeting later, these words are to give you the date so you can plan your schedule to include this meeting. Churches ought to send their Directors to this meeting.

WHITE OAK

Just closed a great meeting at White Oak Church, Smith County.

Brother W. O. Carter from Waynesboro came Sunday and preached until Friday, when the meeting closed. Many said they had never heard greater preaching. He sticks closer to the word of God and preaches with power. The church invited him back for next year's meeting. On Thursday evening we went into six homes and had services for old folks not able to go to church. Brother Carter led the services in three homes, myself in three. There were five or six cars to go with us. We had some forty or sixty at each service. I never heard greater singing. The old folks rejoiced, wept, and shouted as we worshiped with them. The day will long be remembered. Brother D. J. Miley was with us part of the time and C. S. Moulder was at one service. The church was greatly revived and seven added to the church, six baptized, one by letter. Almost everybody there belongs to the church. Everybody left rejoicing.

—D. W. Moulder.

"These weather forecasters don't know anything."

"But they predicted the storm we had yesterday, didn't they?"

"Yes, but the storm would have come even if they hadn't predicted it." —Brown Jug.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

August 9, 1925

Beginning the Second Missionary Tour. Acts 15:36 to 16:5

Paul and Barnabas have been strenuously active since their return from their first mission to the Gentiles. Some things have taken place since their return which were of far reaching effect in promoting the Gospel among the Gentiles. The very disturbing question of whether the believing Gentiles must be circumcised as a condition to their salvation, had been discussed in the Jerusalem conference and decided in the negative. The decision was communicated to the church at Antioch and those in Syria and Cilicia in the form of a letter borne to these churches, by trusted brethren. The Judaistic advocates of circumcision for the Gentile believers went down in defeat.

Again the Apostles and brethren at Jerusalem, affirmed their confidence in Paul as the head of the evangelizing movement among the Gentiles approved the work he was doing, the Gospel he was preaching, and gave to him and Barnabas, the right hand of fellowship as Apostles to the Gentiles.

The way now seems clear for enlarging the work among the pagan nations lying to the west, and reaching even to Rome. No doubt Paul and Barnabas laid out for themselves a large program. Their experiences and observations in the first missionary tour had impressed them with the distressing need of the heathen nations of the Gospel of Christ, and confirmed their faith in the power of the Gospel, as God's power in saving all who believe.

1. It is interesting to note that Paul takes the initiative in this second Missionary tour. Nothing is said of special interposition of the Spirit, such as occurred in the inauguration of the foreign Missionary movement the work to which the Spirit called Barnabas and Saul, still awaited them. The first tour made by them, was scarcely a modicum of the task to which the Spirit called them. The much they accomplished was a mere earnest of the success which was to crown the Missionary efforts of these Spirit chosen Messengers of the Gospel to the Gentile nations of the western world. "And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord and see how they fare". (Ver. 36.) Paul's deep and abiding interest in the churches he had planted among the Gentiles, and his earnest solicitude for their welfare, allowed him no rest at Antioch. They need his presence, his wisdom, his succor and the stimulating influence of his great personality in the new life to which he had called them. Barnabas shared this interest with

Paul and entered heartily into the purpose to return to the scenes of their first work among the Gentiles.

2. This oneness of purpose as to their future labors was soon disturbed by an unfortunate circumstance which greatly strained the relations of these pioneers of the Gospel to the Gentiles. "And Barnabas was minded to take with them John also who was called Mark. But Paul thought it not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work and there arose a sharp contention". (Vers. 37-38.) This difference arose from the choice of a companion, a helper. Mark was a relative of Barnabas, just how far he was influenced by that fact one could not say. Paul felt the choice of Mark would be a mistake, which the work ought not to carry. His objection was based upon his past experience with Mark. (See 13:13.) Paul had no tolerance of fickleness, Mark fell away from the work at Pamphylia. This to Paul was a flagrant manifestation of a lack of loyalty and stability of purpose, too grave to be overlooked in the selection of one to a work involving self-sacrifice, hardships, unremitting toil, and possible suffering even unto death. The contention grew sharp even unto exasperation. Neither would yield. It broke their companionship in their future missionary activities. It did not break their fellowship in the Gospel, nor impair their mutual confidence in the integrity of each other's Christian character. The severity of Paul and the magnanimity of Barnabas, no doubt, had a salutary effect upon John Mark and did much to lift him to that high level of usefulness and universal esteem among the leaders of Apostolic Christianity. This unfortunate affair shows us how really good earnest Christian men may sharply differ as to men and measures without the loss of fraternal fellowship, and high personal esteem. Again difference of opinion as to men and methods must not abate one's zeal for the Lord's work, nor transfer one from the advancing line of workers to the rear line of shirkers and jerks. Once more let us learn how the Lord brings the contention and strife of men under tribute to the advancement of his kingdom in an enlarging way.

3. It is interesting to note the outcome of this "sharp contention" between the two first missionary leaders. "And there arose a sharp contention so that they parted asunder, one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus: But Paul chose Silas, and went forth, being commanded by the brethren to the Grace of the Lord. And he went through Syria and Cilicia, confirming the churches". (Vers. 39-41.) Two fields are occupied instead of

one, Barnabas and Mark do not appear again in the Acts of the Apostles. The central figure in the field of Missionary activity in Asia Minor and Europe is Paul. The remainder of the book of Acts is occupied with his labors, his achievements, his trials and his suffering, leaving him in chains behind prison bars in the city of Rome. There is the suggestion of impatient haste in the departure of Barnabas and Mark for the Island of Cyprus. Paul's departure is attended with the formalities of fraternal commendation on the part of the brethren. Why this difference in the circumstances of these respective departures no one can tell. The brethren in Antioch may have known of the sharp contention and they may not; they may have sided with Paul, or with neither.

4. The contention is now over. Barnabas and Mark have gone by boat, Paul and Silas by land, as the eastern border of their field reached near unto Antioch. He and Silas probably traversed the country on foot and thought it not a hardship.

And he went through Syria and Cilicia, confirming the churches. (Ver. 41.) The topography of the country within which were located the churches which he was seeking to confirm, made his journey an arduous one. The difficulties and perils which he encountered could not abate his purpose to reach and help the little groups of believers which were the first fruits of his work among the Gentiles. These little associations bound together by the spirit of life in Christ remote from each other like tiny islands rising from the midst of and above the almost shoreless sea of pagan darkness and death, needed his counsel and the inspiration of his presence. Their need of his guiding presence and the stabilizing power of the truth which he could impart to them, did not exceed his purpose to reach them at any cost, and to root them more deeply in the truths of the Gospel. Much of Paul's work among the churches in Syria and Cilicia was more pastoral than evangelizing. He planted the churches in those regions and he now returns to water them, that under the smile of God they may grow. How many churches Paul and Silas visited on this journey and what was the state of these churches, the inspired writer does not tell us.

One of the greatest achievements of Paul in this second missionary journey was his discovery of Timothy who became one of the outstanding men in apostolic times. "And he came also to Derbe and Lystra: and behold a certain disciple was there named Timothy, the son of a Jewess that believed, but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew his father was a Greek". (Vers. 16:1-3.) Timothy, his mother and his grandmother were probably among Paul's converts at Lystra during his first missionary journey.

Timothy was the son of a Jewess but his father was a Greek. He had been brought up by a Jewish mother of devout faith and from his infancy had imbibed the milk of Jewish scriptures. 1 Tim. 1:5; 3:15. Paul now determines to take Timothy with him on his missionary journeys; as a concession to Jewish prejudices he has him circumcised that no complaint could be filed against him by the Jews with whom their preaching would necessarily bring them into relations.

Paul's choice of Timothy as a co-worker in his missionary activities, among the Gentiles, according to 1 Tim. 1:18, was the result of a prophetic intuition of his own or of Silas, an unmistakable assurance that the spirit was directing the choice of young Timothy for the work whereunto he was called. Luke tells us nothing of any ceremonial recognition of this call of Timothy to be the companion and fellow laborer with Paul, such as was had in the case of Paul and Barnabas in the beginning of missions among the Gentiles. One could wish Luke had gone more into details. Some relief from Luke's silence is found in Paul's first letter to Timothy (1 Tim. 4:14) where mention is made of "the laying on of the hands of the Elders". There was a plurality of Elders in each of the Apostolic Churches. All sticklers about ordination as necessary to warrant any one to perform the functions of the Gospel may rest easy. Timothy was probably "ordained" to the full work of the ministry by the local Elders.

The episode at Lystra is now closed. Timothy had been discovered under the lead of the prophetic Spirit, chosen, circumcised, and duly set apart to the functions of a missionary and a co-laborer with Paul, the great Apostle to the Gentiles. The little band of three proceed on their journey visiting the churches scattered over a large territory. These churches were in need of further instruction. Besides the trouble which so disturbed the church at Antioch inspired by certain Judaizing brethren, coming down without warrant from Judea, teaching the Gentiles that they cannot be saved without circumcision, had agitated these churches also throughout Syria and Cilicia. The future of these churches made it of vital importance for them to know the results of the conference in Jerusalem.

"And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the Apostles and elders that were at Jerusalem". (Ver. 4.) These decrees were of fundamental importance. They settled a question involving the genuineness of Gentile faith, apart from circumcision and an adoption of the ceremonial requirements of the old Mosaic system. The very existence of these Gentile churches was involved in the question so gravely considered and firmly settled in the decrees sent forth by the Jerusalem conference. The disturbing question was set to rest, in these local assemblies on the reception of these decrees. The gravity of the situation was keenly felt by Paul and his

Thursday, August 6, 1925

THE BAPTIST RECORD

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companions in labor, and with unremitting haste they traverse an extensive region of Asia Minor and deliver to every church a copy of the decrees. It was eminently fitting that Silas should accompany Paul on this mission, as he was one of the brethren sent from Jerusalem to Antioch to confirm the genuineness of the letter containing the decrees. The effect of this important document was immediate. It set at rest, once for all, the question as to the conditions of salvation to the Gentiles. The confusion and apprehension which paralyzed the energies of these churches were allayed and the hope of future development and progress was inspiring. "So the churches were strengthened in the faith and increased in number daily." (Ver. 5.) The decision of the conference at Jerusalem was possibly the most far reaching in its importance and effect, of any transaction in the history of Apostolic Times. It saved the cause of Foreign Missions and opened the door of the Gospel to all nations.

C. S. Moulder writes: "We have just closed a good meeting at Shady Grove, Smith County. The church was greatly revived, and there were ten additions to the church upon a public confession of faith.

Shady Grove is a large country church with 476 members. They haven't any pastor at the present time, but I can truly say they are good people and are doing a good work. The church is in the heart of the Sullivan Hollows, but that does not keep them from being a good church and doing a good work. I love the people and am going to remember them in my prayers."

STRINGER MEETING

The revival meeting at Stringer was begun Sunday, July 12th, and closed Friday night, July 18th. Pastor W. L. Meadows was assisted by Reverend G. O. Parker from Union, Mississippi, and the singing was led by Brother A. Q. Rowell from Ackerman, Miss. The gospel was preached with much power; the church greatly revived, and thirty-eight members received, twenty of whom were baptized. These brethren make a good team, and interest the hearers. Great good has been accomplished. To the Lord be all the praise.

—W. L. Meadows, Pastor.

I have resigned this field of work. My resignation is effective October 1st. I have but one reason for resigning, that is that I might enter the Seminary. This is a wonderful people on this field of work and they have always been faithful and true during these three years I've had the pleasure of being their pastor.

May the Lord send them the right under-shepherd, is our prayer.

Yours fraternally in the Master's work,

—Leo. B. Golden.

TO USE AS THEY PLEASED
By Jennie N. Standifer

One morning in February at the chapel service, Dr. Morrison, President of B— College for Girls and Women, announced that an endowment fund was to be raised for the institution, in order that it might be in the standard with state schools of higher education. The students entered into the plan with enthusiasm, and classes began making generous pledges for the fund.

Janie McDonald, freshman, was the daughter of a missionary, and only six months before had come from China to prepare for missionary work. She knew that only enough of her small quarterly allowance remained for necessities, but she joyfully subscribed ten dollars to the cause. She did not know how she could save or make the money, but she was willing to work and deny herself everything except what was essential to neatness and comfort. During the following month Janie managed to save only a few cents, but she was hopeful and believed a way would be provided for earning the amount promised.

With the coming of Spring weather, Janie's clothing, purchased the previous Autumn, became uncomfortably warm. Mrs. Morrison, the President's thoughtful, kindhearted wife, suggested lighter apparel, but the girl only smiled and continued to wear woolen skirts and thick blouses. Tactfully the lady spoke of Janie's lack of clothing to friends. Two days later the young girl rushed to Mrs. Morrison with a check received through the mail.

"See!" she cried excitedly. "Five dollars! I never had so much before to spend as I pleased. I can pay half of what I pledged for the Endowment Fund today. Isn't that glorious, Mrs. Morrison?"

"What about the new Spring dress, dear?" You need a voile."

"I can get along with what I have, and I wouldn't miss giving this for a trunk full of dresses. The money sent to me to use as I please."

And no arguments, or words of persuasion could induce Janie to change her determination to give the five dollars to the Endowment Fund.

Somehow several of Janie's friends discovered they had clothing too small. Others found they had garments too large. It would be a shame for them to go out of style and not be worn. Janie, they insisted, must take them and wear them for the sake of economy. So tactfully and kindly were the gifts made that the recipient's pride was not wounded, and she was deeply grateful.

One afternoon a few weeks before the close of school, Janie was in her room embroidering a center-piece, when Calra Batson, her room mate, opened the door and called:

"Come to the second floor rest room, Janie, and see things so pretty they will make your eyes hurt."

Janie hurried down the hall with her friend, to find dozens of girls assembled around a long table, inspecting an array of handsome dresses.

The material of each dress was costly, and they showed the handiwork of an artist in dress-making.

"Aren't you thrilled by all this beauty, Janie?" asked Miss Langford, the Latin teacher. Without waiting for a reply she continued: "I have saved up a thousand dollars teaching, and I am going on a trip as soon as school closes, and enjoy the fruits of my labors. I ordered these dresses from a New York modiste, and didn't deny myself a thing I wanted. The money was mine, to use as I pleased. A good time and no worry about clothes will be my aim and ambition this summer."

Inborn in every female heart is the love of pretty clothing. The girls expressed their admiration enthusiastically.

"I'll make money and do likewise," declared Lillian Wade.

"I'd almost give my head for such clothes," sighed Mary Gates. "You deserve them, Miss Langford. I don't blame you for enjoying what you earn."

"What do you think of such lovely apparel, Janie?" asked Clara Batson.

"Beautiful, but I'm glad I don't own all those clothes."

"Why?"

Janie did not reply until they had reached their room. She said gravely:

"There are too many needs for money in China for the necessities of life to use it extravagantly. And here, there is need for money to carry on Christian schools."

"You are thinking about that Endowment Fund and will deny yourself everything you can and work your eyes out to meet your pledge. I believe in using money as one pleases."

"So do I, and so does Miss Langford, but our views differ in what we should use it for."

"No one will ever get these college girls to give up clothes and good times for Endowment Funds, or to help the heathen. They envy Miss Langford enjoying her money. For whom are you doing that Chinese embroidery, Janie?"

"For whoever buys it. I am working to finish paying my pledge."

"You give much over your tenth, and you need the money yourself."

"I can get along without it, and it is a great privilege to help a Christian school come up to the standard of state institutions. I feel like I am helping those who have helped China."

"You are a fanatic, old dear."

Through the summer vacation Janie boarded with Mrs. Morrison, and took a course in English Literature. During her leisure moments she did much embroidery, which the President's wife helped her sell. By September she had paid the remainder of her pledge and given five dollars over the amount. There was enough left of her earnings to buy several neat dresses. Mrs. Morrison told the story of the busy summer to Clare Batson when that young person returned to school.

"I have only paid a dollar of the ten I pledged," sighed Clare. "But

I am going to pay all or work my fingers to the bone."

Miss Langford returned the day after the college opening. She was clad in a much-worn coat suit, and said as she greeted the girls at the gate:

"Don't look at me closely. I haven't been able to wear a thing this summer except this last Autumn's coat suit. The friend I went to visit was sick, and I went to Chicago. I didn't get to wear but one of my evening dresses this summer, and that was ruined by a sudden shower of rain. It has been too cold up North for thin clothing. I will have to wear my pretty dresses here or they will go out of style. What are you grinning about, Clare Batson?"

"I was thinking how nicely that coat suit would go with our Endowment Fund outfits this season. We organized a club last evening, and every member goes without something in the way of dress to add to her pledge. Want to join us, Miss Langford?"

"I will need every dollar I have this season. I haven't a thing to give, and would not help your club by joining."

Miss Langford entered the building, and Janie McDonald turned a smiling face to her school mates.

"That club has made me so happy, girls," she said simply.

THAT COMMITTEE ON TEXT BOOKS

In answer to a question asked the editor in a paragraph on first page of last week's Record it is stated that the Committee on Text Books had "reported". That is true. The Committee has reported to the Convention every year since it was appointed. Until last session of the Convention the Committee reported each year that it had not begun the work it was asked to do.

Last year a strong statement of the situation was read, and a great speech made by Rev. J. P. Williams, a member of the committee.

But the question I raised was not concerning the report of the Committee to the Convention but concerning the work the Committee was appointed to do. The Convention expected that Committee to investigate the text books in use in our schools, both denominational and state, and report their findings on the subject of evolution, not back to the Convention, but to the press of the state, both religious and secular, for publication. It is here that I claim that the Committee did not carry out its instructions. I believe the main trouble lies in the text books and not in the teachers. I think that if the public knew just what is contained in many of our text books there would be a change of text books. The intention of the Convention in appointing their Committee was that the public might know.

Linwood Church, Neshoba County, where Elder F. M. Breland, deceased, was pastor for 26 years, has called Elder E. A. Breland as pastor. He is a nephew of the former pastor.

F. W. TOMBERLIN IN A MEETING

I desire to make known to my Mississippi brethren through the columns of your valuable paper, a report of an Alabama meeting which I had the pleasure to conduct.

By previous invitation of a very consecrated pastor, Brother W. V. Wallace, of the Alberton Baptist Church, I arrived on Saturday before the second Sunday in July. He had everything in readiness for the revival, and I find that has much to do with the determination of the membership throughout a revival.

The spirit of co-operation prevailed throughout. The Spirit's presence was with us. The congregation grew so much until before the meeting closed we estimated the church to have reached eight hundred or a thousand. The building was inadequate to care for them.

The results of the meeting were twenty-nine additions, of which above twenty were baptized. I have never in all my ministerial career had part in a revival where the demonstration of the Holy Spirit was more visible than at Alberton. The church was greatly strengthened, numbers pledged themselves to live closer to God. We covet greater things for them in the Master's service.

I have not been in old Mississippi very long, I am a native Alabamian, but I must say I am not sorry I have cast my lot with dear old Mississippians.

FIRST CHURCH, MCCOMB

A great jubilee service was held at the First Baptist Church Sunday night, July 26, by way of closing the church-building month campaign carried on during July. The Dorcas Society reported more than \$2,000 given; the Sunday School announced more than \$1,000. Every department of the church gave liberally. L. Z. Dickey, church treasurer, in summing up the results said that a note of \$6,019, was due at the bank Saturday, and that he had on hand to meet it \$6,500.72. Almost, a wave of applause greeted the announcement. Then the pastor preached a great sermon, "Doing One's Best."

The church has made wonderful progress during the year. Every department is growing. The big church plant is being made full use of. Preliminary plans are being laid for the big B. Y. P. U. and Sunday School Convention to be held next March.

Dr. J. W. Mayfield and family left Monday morning for a month's vacation in the mountains of North Carolina, to be spent near Hendersonville. He says he is going to do nothing but eat and sleep during August.

—H. L. Simmons.

The fifth Sunday Meeting of the Rankin County Association will be held with the Brier Hill Church the fifth Sunday in August.

L. I. Thompson, Pres.
Johnnie Mastie, Sec.

SUCCESSFUL REVIVAL AT DARLING

We have just closed one of the happiest experiences in the history of Darling Baptist Church. The Lord graciously blessed us in our revival which was held there from July 19 to 27th. Our help, which consisted of Rev. V. E. Boston of Winona doing the preaching, Miss Clara Rivers of Marks leading the singing, and Miss Katherine Lorance of Flora pianist, was ideal. They were talented in their respective lines of work, and thoroughly consecrated.

Much interest was manifested from the beginning, and large crowds heard the messages of truth spoken by our brother. The church was greatly benefited, and we received 36 persons for membership, 28 for baptism. The pastor and people are rejoicing over the results. We heartily commend to any one these three workers and feel that any church would be blessed by having any one of them with them.

My next meeting will be at Belen. Pray for us.

—N. L. Roberts, Pastor.

EAST MISSISSIPPI DEPARTMENT

By R. L. Breland

Mt. Sinai Meeting

The revival meeting began at Mt. Sinai, Neshoba County, my old home church, July 19th and continued until the 24th. The writer did the preaching as he is still serving as pastor

there. Into the fellowship of this old church nearly 40 years ago I was baptized by Ederl J. J. Ingram. My father, two brothers and a nephew have been its pastor in the past. In the cemetery near by lie the bodies of most of my people and many dear friends. So, while the meeting had many joys, it was full of sad memories of by gone facts and faces.

Six were baptized and three received by letter. The church seemed to be revived and better prepared for the work of the Kingdom. There was some sickness in the community that hindered some from putting their best into the meeting. Our dear brother, John G. Walton, was afflicted with a drawn out malady from which there is little hope of his recovery. For nearly 40 years he has lived in a stone's throw of the church and has been a great

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M. P. L. BERRY, President, Clinton, Miss.

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Enrollment last session, 677.

Her students are in all parts of the world, standing for the best in life.

We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.

Thursday, August 6, 1925

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help in every way. He and his splendid family have been much in the history of the old church. Mt. Sinai is one of the oldest churches in East Mississippi. It was organized by the Tullos family in 1838. Some of their descendants are still here.

Long may this old church live to do work for our Lord. Hundreds have been brought into the Kingdom through its efforts and may many more yet be saved.

Notes and Comments

Elder J. W. White of Kosciusko assisted Pastor Roebuck in a meeting at Mt. Pleasant, Newton County, last week.

The first story of the new Baptist Church at Philadelphia is nearing completion. It will be a beauty when completed.

The meeting at Hope, Neshoba County, will begin the 4th Sunday in August, and at Coldwater the 5th Sunday.

Dr. B. H. Lovelace of Clinton is assisting Pastor Barnes in a meeting at Dixon, Neshoba County.

Prof. W. J. Houston of Neshoba, is one of our state's best teachers. Any school in need of a good teacher can confer with him there.

We had with us recently in a two weeks' meeting Brother L. O. Vermillion, Jackson, Tenn., and Brother Carl M. Cambon, Flintville, Tenn. Both these men did excellent work. Our church was revived. 35 were received for membership, 24 of these came by baptism.

Yours fraternally,

J. F. Brock.

THE DeLAND ASSEMBLY

In the State of Florida we have three annual Assemblies and a fourth is to be added a year hence. Then run ten days each and do not overlap as to time and are supposed to reach and accommodate the Christian workers of the entire State. I have just attended the one held in the buildings of Stetson University at DeLand, and was surprised, delighted and greatly benefited. Some 600 out-of-town people were in attendance, three-fourths of them being young men and young women, and a more enthusiastic, wide-awake and happy company I have never seen. They were there for business. Twenty-five classes were conducted daily by experienced, expert teachers in Sunday School Teacher Training; B. Y. P. U., W. M. S., Missions, Music and Daily Vacation Bible Schools. The entire program was saturated with evangelism and missions and was crammed full of good things for preachers, teachers and all the rest. Some of our strongest pastors were present and delivered inspirational addresses on topics of great interest and profit to all. No part of the entire program was more warmly received than were the missionary pageants, which were thrilling, inspiring, even moving us to tears.

Immense throngs packed the great auditorium every night to hear Dr. Lincoln Hulley. He is the distinguished President of Stetson University and spoke an hour each night, delivering a series of lectures which covered the book of Psalms. Dr. Hulley is a profound scholar and famous lecturer and preacher, and his wonderful discourses left with his hearers an impression and knowledge of the Psalms that will abide with them through life.

The State Board and its Secretaries foster these Assemblies. Rev. W. W. Willian, our State B. Y. P. U. and S. S. Leader, was Superintendent and Director-in-Chief of the Assembly and filled the important position to the great satisfaction of all.

—J. G. Chastain,
Ybor Station, Tampa, Fla.

BIG LEVEL MEETING

We have just closed the most successful meeting last Sunday for years at Big Level. Rev. E. M. Stewart did the preaching. He is a strong preacher and yet a young man with a great future before him. No doubt but what he will some day be one of our leading preachers. He is at New Orleans at the Baptist Bible Institute. Had 23 additions, 17 for baptism, and the church was greatly helped as a result of his preaching and had a four nights study course before the meeting began.

Now just a few words in regard to our work. We have a very good Sunday School and organized two unions last Sunday, both Senior and Junior and we are preparing for a great work. We have, I believe, one of the best little churches in the state. We have around one hundred members and a good number of those are young folks and children of which we are very proud. Besides all of this we have one of the best preachers here for a pastor in the state; he is a hard hitter. What I mean by that, he is a plain talker and is one of the worst enemies the devil has ever had. He not only fights him in the pulpit but anywhere he meets him; he just doesn't have any place at all for him. Not only that but he speaks what he thinks and so far he has thought right. He tells the truth, let it hit whom it may, if a deacon or layman, old or young, man or woman, boy or girl. He doesn't want to stay anywhere that there isn't much work to do, so we can use him here in Stone County for a long time, yet I won't call his name for some one else might want him.

School starts next Monday with Prof. C. C. Chapman as Principal and Mrs. Chapman as Primary Teacher. They are both good school, community and Christian workers. Don't know who the others are but hope they will be good workers also.

—Van Hatten.

MISSISSIPPI COLLEGE

We are delighted to make a report of the progress and work of the college this summer. Our sum-

mer school has numbered around 325 college students. This is the greatest we have ever had. The total enrollment last session was 677 and from the present indications the enrollment will reach beyond this this year. The report has gone out that all rooms in the college have been engaged for the coming session. This is quite true, but unusual; however, we are engaged with great zeal in rushing to completion our Gymnasium and club rooms in which we can house about sixty men for this session. We are also reserving some cottages in town in which we will place students. We feel that no one should hesitate to come, feeling they will not get rooms. The townspeople are generous and will do all in their power to help out.

We are entering upon our 100th anniversary year and all feel that this shall be the greatest year in all the history of this old college. There are some important changes in the faculty which will be of interest. Prof. Walter F. Taylor,

perhaps the most brilliant teacher of freshman English we have ever had, will return to us to take up his work as Associate Professor of English. Prof. J. W. Bailey, son of our own Dr. T. J. Bailey of Jackson, who is now pursuing his work for his Ph.D. degree in Cornell University, will have charge of the Department of Biology. He is sound to the core. Mr. Griff G. Lee, son of Rev. J. A. Lee, after three years of special work in Dallas, Texas, will be here to take charge of our physical training work in the Gymnasium. Mr. Edwin Hale comes back to the college as Assistant Director of Athletics. No finer specimens of manhood than Lee and Hale were ever known. Prof. E. L. Ford of the Department of Modern Languages is studying for his doctorate in Spain; also Prof. J. T. Wallace of the History Department is in Columbia University this summer. Everybody else is as busy as a honey bee here in the summer school or out in the field.

(Continued on page 16)

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We invite you to send us your daughter to be trained in a standard college under the sincerest Christian influences.

Freshmen accepted with sixteen (16) units from an accredited high school or by examination.

Physical Director gives whole time and close attention to physical welfare of students. Beautiful new forty thousand dollar (\$40,000.00) hospital on campus but no serious illness in recent years. Spacious indoor swimming pool. Tennis, Basket Ball, Hiking and Hockey. In the beautiful Ozone and Long Leaf Pine country.

Two large fireproof dormitories. Each room is for two students and has attached bath. Dockery Hall and Love Cottage are conducted on the Self-help plan and expenses are very much reduced.

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A check for twelve dollars and fifty cents (\$12.50) will reserve a room in any dormitory for the next session beginning September 16. For beautiful new catalogue address

J. L. JOHNSON, President,
Hattiesburg, Miss.

East Mississippi Department

By R. L. Breland

On The Train

It was my lot to put in almost an entire day traveling on a railway train recently. Being in a dreaming mood I spent the day studying human nature in the people who came and went as passengers on that train during a long, hot summer day. As I watched the passengers come aboard and others get off at the various stations, I thought how like life's journey is the journey on a railway train; new people are constantly passing out and new ones take their place; and if the journey be a long one, how very few if any who started with you are with you at the end. Sitting near by when I entered the train was an aged couple, a man and wife who had journeyed long together along life's trail but were nearing the sunset. I pictured them as the father and mother of a large family of children. One by one the children had left the old home-ness until the last one had gone, leaving the aged parents alone. They were making a visit as I presumed to see some of them whom they had not seen for some years. They were smiling but restless, anxious to get to the end. By and by they reached their destination and went out into the world from my sight.

A preacher sat in front. I did not ask him but I felt sure he was a Baptist preacher. Just why I thought so I can't say unless it was as the negro told Dr. Venard how it was that he knew him to be a preacher—"because you looked so simple". By his side was an aged woman, possibly his mother, and he was so attentive to her every need. These too went forth after a while.

Two sweet little girls, just budding into womanhood, came in full of life and free of care. The gold of spring was in their steps, the blush of the peach was on their cheeks and the music of the rippling brook was in their laughter. They were soon passing out. How like some girls I once called sister, they were. But sisters dear, like these two girls, soon passed out of my life and I have no sisters now.

A boy and girl came on the scene. They smiled and devoured each other with their eyes. They had just married. Not a wave of trouble rolled across their peaceful breasts. They did not realize that there were any people in the world but themselves. Happy they seemed indeed. I did not envy them their joy. Soon enough sorrow, pain and death will come and so let them be happy while they can.

A business man and his mother watched the passing scenery out of the window, many comments were spoken of the beautiful trees and nice houses. They were looking only for the beautiful. On life's journey how it helps to find the beautiful and overlook the ugly and disagreeable. They seemed happy in each

other's presence and companionship.

A freckled-faced, rugged country lad, rather coarsely dressed, of some thirteen summers took his seat near me. He was a little ill at ease at first as if travel on the train was a rather new experience with him. As I looked at him in all his rugged simplicity, I was an awkward boy again and I lived all over in my mind the care-free scenes of by-gone days. Oh boy! Little do you know what lies out before you. The possibilities of your life are many. Be happy while you can for the shadows are coming.

The last scene was a dark one. A beautiful lady, seemingly about 25 years old sat just across the aisle. She was conversing freely with an elderly man who seemed to be one of her intimate friends. After conversing for some while he asked her how long she had been married—her home was in Memphis. She replied that she had been married twice. Her first husband was divorced and she was in a suit with her second husband to whom she had been married but a few weeks. She talked of those ugly, disgraceful events without a blush of shame but as if they were the natural things.

What is our country coming to! This attitude of hers is too much the attitude of a large number of our people today towards the solemn and sacred relationship of marriage. When the family is destroyed and marriage becomes an unholy thing our nation cannot stand. I tremble for America. How can we save our nation? The blood of Jesus is the only hope—the Gospel is the only means.

Finally I reached the end of my journey and I stepped off. How like my journey of life. Soon I will reach the end and go out to meet God. I am ready.

Notes and Comments

The meeting at Duck Hill is in progress, several additions already. Brother Hill is doing some fine preaching.

Rev. W. W. Grafton has been employed as Educational Director and Financial Secretary of First Church of Laurel beginning September 1st.

Rev. N. H. Roberts, Carthage, Miss., can be secured for revival and pastoral work. He was at one time teacher in Clarke College. He has also attended the Seminary. Write him as above.

Hon. W. J. Bryan, who died recently, was one of the greatest defenders of the truth as expressed in the Bible. He died fighting Darrow and his hordes of agnostics and infidels who were waging war on God and His word. When they are dead and forgotten the name of Bryan will be a sweet memory in the life of every Christian. He will shout in Heaven while they suffer in the land of despair. Praise God for Bryan, Lord, have mercy on those infidels.

GOOD MEETING

We recently closed a very gracious meeting with Brother A. C. Turner, pastor of the Southside Baptist Church, Wichita Falls, Texas. There were 47 additions during the meeting, 26 of them for baptism. There were also 8 volunteers for special work for the Lord. Brother Turner is a most lovable and companionable pastor with whom to work. He has done and is still doing a great work on that field. His people love him and he is a very promising young preacher. His good wife is surely a real helpmate.

Evangelist J. W. Hickerson and wife.

—J. W. Hickerson.

School Boy's Composition on the Goose: The goose is a low, heavy-set bird, composed of meat and feathers. His head rests on one end and he sets on the other. He cannot sing much on account of the dampness in the moisture in which he lives. There ain't no between to his toes, and he carries a toy balloon in his stomach to keep from sinking. A goose has two legs and they are set so far back on his running gear that they come pretty near missing his body. Some geese when they get big are called ganders. Ganders don't have to set or hatch, but just loaf, eat and go swimming. If I was a goose I'd rather be a gander. —Progressive Farmer.

RULEVILLE

Evangelist Thos. J. Norsworthy of Meridian and Singer P. A. Stockton of Little Rock, Ark., have just closed a great meeting with the Ruleville Church, of which the writer is the happy pastor. The revival was a success from many standpoints: First, church greatly revived and in a better working condition; second, many sought and found the Lord Jesus as their Saviour and are rejoicing; third, during the meeting the church gave the pastor and family an abundant shower of good things to eat.

Evangelist Norsworthy is very zealous, active, alert, logical and sound in the Word. He presents the Scriptures with power and drives the Truth home to every heart present. He is a fluent speaker and holds his audience spell-bound. His illustrations are wonderful. He magnifies the work of the Spirit and proclaims Christ as the only Saviour and hope of the world. He has had wide experience both as pastor and evangelist. Any church would do well to secure his services as either.

Singer Stockton is fine and did us much good. His work with children is wonderful.

Taking everything into consideration, this was the most satisfactory revival I have ever had. It was one of the best—if not the best—this church has ever had. We praise God and take courage. There were 28 additions, 20 by experience and baptism, 8 by letter.

—Geo. S. Jarman.

IN MEMORIAM

R. Collum

Nearing his seventy-first birthday, and on the evening of July the seventeenth, Reber Collum, after a lingering and hopeless illness of several months, which was borne in the sweetest spirit of submission and fortitude, closed his eyes in sleep, and will henceforth rest in undisturbed repose until Jesus shall awake him on the morning of the resurrection.

In his relations to his fellow men he was ethical and honorable in the highest degree, and therefore enjoyed the unbroken confidence of all who knew him. He was genial and hopeful in spirit, thoughtful and kind in word, and was charitable and magnanimous toward all mankind.

In family life he was true and devoted, compassionate and benevolent, leaving no place to lodge even the semblance of a doubt of his love and loyalty. His was indeed a simple but charming life, as he so wonderfully exemplified the fundamental virtues of true Christian manhood.

He is survived by his devoted wife of nearly fifty years, and two affectionate daughters, Mrs. Minnie White, Lake Providence, La., and Mrs. Audrey Hamilton, Hollandale, Mississippi.

The writer, assisted by Rev. L. A. McKeown, conducted his funeral at the Baptist Church, where he had been a member for forty-six years. A great company of people assembled to pay tribute to the memory of his noble life, and a veritable bank of flowers gave silent but beautiful and eloquent testimony of their loving esteem.

—B. F. Whitten.
Hollandale, Miss.

William Zacheriah Taylor

June 24th the death angel claimed the spirit of Wm. Z. Taylor. Born January 14, 1851, joined the church at 14, married Jane Lewis December 23, 1875. Was a consecrated Christian; serving as deacon several times. Three children, one brother and two sisters survive him. Was buried at Rosetta, Miss. Rev. J. R. Young of Jackson, Miss., conducted the services.

Lonnegan

On June 29, 1925, the precious spirit of Mrs. C. T. Lonnegan went to her heavenly home. The end came while she was in the Baptist Hospital of Jackson, Miss. Mrs. Lonnegan lived for quite a while in Sumrall and was one of the most helpful and consecrated members of the Baptist Church here. There was no limit to her willingness to help the sick and the needy and to do what was in her power to promote God's kingdom through her church. She had an inspired love for the gospel of Christ. She believed in prayer with all the fervency of her soul and her faith in the Old Book as the inspired Word of God was unshakable. She was sincerely and lovingly devoted to her family. She was forty-eight years old and leaves

Thursday, August 6, 1925

THE BAPTIST RECORD

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a husband and two children to mourn her going. After services conducted by the writer her body was laid to rest in the Sumrall cemetery. We most lovingly and prayerfully extend our sympathy to her sorrow-stricken loved ones.

"Blessed be the dead who die in the Lord."

—N. J. Lee.

CLARENCE DARROW
FULFILLING PROPHECY

Not once did Clarence Darrow—in the Scopes trial at Dayton, Tenn.—dream of how literally he was fulfilling prophecy, and how he was, unconsciously, proving the accuracy of the scripture that he was so blasphemously assailing. The only proof that the scripture needs as to its inspiration is internal. I have very little patience with men who are seeking, with the spade, to find proof of the inspiration of the Bible. Let the Bible itself, bear its own testimony, through fulfilled prophecy. There is a growing belief among those who love and believe God's word that the second coming of our Lord Jesus Christ is near—and very near—at hand. Now, we have an actual and literal fulfillment of a prophecy concerning things that shall come to pass in "the last days". Let's examine the prophecy of the Apostle Peter found in his second Epistle general. We read that: "Knowing this first, that there shall come in the last days scoffers, walking after their own lust, and saying, where is the promise of His coming? for since the Fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men".

Clarence Darrow at Dayton, Tenn., in his blasphemous references to the Bible, and his mocking, jeering, gibing, sneering, scoffing ridicule of what he was pleased to call, "fool religion" is just as much a literal fulfillment of 2 Peter 3:3-7, as was the crucifixion of Christ a fulfillment of the 22nd Psalm. Brethren, let's open our eyes; the end of this age is rapidly approaching, and it will end in judgment, instead of the popular expectation of the conversion of the world.

While modernism and other damnable heresies are raging it ought to have the tendency to draw all true believers in Christ into a more unified concert of action in the great cause which we so dearly love. And I believe it will—in the very nature of it—draw us closer together in the common tie of brotherly love, and will stimulate us to stand more firmly in our convictions based upon the inerrant word of God.

Then in the language of Peter let me say: "Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all

holy conversation and godliness, looking for the hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

—J. E. Heath.
Duck Hill, Miss.

WHAT IS CHRISTIAN LIBERTY?

In studying the Sunday School lesson this week, the persecutions of Paul and Barnabas and see their perseverance in doing good, it reminds me of some pastors, teaching the Sunday School class, making prayer meeting talks, preparing and preaching sermons for the good of the membership and the conversion of the unsaved when they did not have the co-operation of many of the flock—absent themselves from all the stated meetings of the church, have to deliver the sermon to those in habit of attending church, bury their dead, marry their children, comfort the distressed, visit the members and new comers. And the members criticise the preacher, their pastor on the street and in the home, ungrateful, and even persecuted, is a blessed evidence of grace, an expression of mind which was in Christ, and a distinguishing mark of his faithful ministers. I have in mind two of such ministers, one now at Forest, the other going to Pascagoula that felt it best to change where a minority would not hear the gospel preached in its purity if it fit their cases. They want eloquence and to suit their fancy and mind and not the heart. Where the Gospel is effectually preached a division takes place among the people; some decidedly favoring and others earnestly opposing the pastor. I attribute it to evangelists making church membership too easy to join the church and a good case of religion would correct the evil. Brethren going on preaching the Gospel and connive at men and women's errors and vices.

—W. H. Patton.
Liberty, Miss., July 22, 1925.

SOME MEETINGS

At Goodman, beginning on the first Sunday in April, we had an eight days meeting, with Brother L. Bracey Campbell doing the preaching. Only those who have had Brother Campbell with them in a meeting know how effective his powerful and spirit-filled messages are, both for the edification of the church and heart searching for the lost.

We had Brother B. W. Hudson of Jackson to lead the singing, which he did in his most splendid way.

The results were a revived church and eighteen additions, 7 by letter and 11 for baptism.

At Pickens, we began our meeting on Monday night, June 22nd, with Dr. H. M. King preaching. He brought us some of the most wonderful sermons we've ever been privileged to hear. Overflowing with love and passion and warning for the unsaved. We had a truly great meeting. Six were added to

the church, three by letter and three for baptism. The church was greatly revived.

Brother R. R. Brigance of Raine, Tenn., led the singing. Brother Brigance is one of the sweetest spirited men and genuine and gentle workers for the Lord I've ever had the privilege of having with us.

Then at Camden, beginning Sunday night, July 12th, and closing Friday night the 17th, we held a six days meeting with the humble pastor doing the preaching for the third time during those four summers we've been with this church.

Brother W. W. Grafton of Newton led the singing in a most creditable manner as only Brother Grafton can do it. His solos were great and spirit filled. He is one of our best.

There was only one addition and that one by letter. We had fine attendance and remarkable attention. We hope for more good to come of the meeting than might have been made manifest.



Shadows!

People cast shadows which resemble them very much. Newspapers do the same thing. The Baptist Record is sound and sane, it stands for the progress of the Kingdom in men's hearts—that which makes men different. Keep it in the home. \$2.00 per year.

To Hang Up Things
Fill your walls with pictures without injuring plaster or wall paper.
Moore Push-Pins
Glass Heads—Steel Points
For heavy framed pictures use
Moore Push-less Hangers
"The Hanger with the Twist"
10c pkts. Everywhere
Moore Push-Pin Co., Phila., Pa.

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PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE INCLUDING TESTED PLANS FOR SECURING CHIMES SENT UPON REQUEST STANDARD SETS \$6.00 AND UP
J. C. DEAGAN, INC.
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SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

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Pipe Organs For Churches
Represent 105 years' practical organ building experience.
Cathedral Tone
Every modern development along lines represented by world's greatest organs. Write for catalog.
HENRY PILCHER'S SONS
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905 Mason Street, Louisville, Ky.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25¢ a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

THE MAN OF THE HOUR
If you are the right man, you can qualify, by taking an agency for the sale of our Monuments. Your profits will be large. Send in the coupon today.

Coggins Marble Company,
15 Main St., Canton, Ga.
I am the right man. Please send me the right information.
Name.....
P. O..... State.....

Blue Mountain College

FOR WOMEN

By December 1st we expect to have the endowment required by the Southern Association of Colleges and Secondary Schools. Under the direction of Dr. E. E. George this fund is already being raised.

Standard requirements for entrance. Standard courses for graduation. As Blue Mountain is on the Approved List of the Southern Association, our A.B. graduates receive a Professional License to teach in all the public schools of Mississippi, including, of course, all high schools.

Unusual advantages in piano, violin, pipe organ, voice, art, home economics, expression, physical training. Miss Linda Berry, who has been on leave of absence studying for the past year, will return from Paris by September to resume her position as head of our department of vocal culture.

The college is situated on the side of "Blue Mountain", one of the two highest elevations in the state, the other being one mile away. Beautiful springs of free-flowing water on our seventy acre campus, flowing about a hundred thousand gallons per day. Hundreds of huge forest trees, oak, hickory, pecan, etc.

Fifty-third annual session opens September 16th, 1925. Send for new catalogue.

LAWRENCE T. LOWREY, Ph.D., President,

Blue Mountain, Mississippi

JULY RECEIPTS FROM CHURCH ON 1925 PROGRAM		Jackson County	Oktibbeha	Walthall County	
Aleorn County		Moss Point—East	6.50	Tylertown	182.50
Antioch	15.00	Vancleave	25.00	Union	5.95
Tishomingo Chapel	18.75	Jeff Davis County	74.85	Wayne County	
Bay Springs		Jones County		Adaton	11.50
Bethel	2.00	Laurel—Wausau	6.00	Center Grove	9.13
Louin	5.75	Laurel—West	90.49	Salem	63.50
Benton County		Ovett	12.75	Panola County	
Bolivar County		Kemper County		Courtland	3.00
Rosedale	5.00	Scooba	6.50	Crenshaw	7.50
Calhoun County		Kosciusko		Peach Creek	28.52
Shiloh	64.00	Ethel	13.00	Sardis	60.15
Carroll County		Spring Dale	11.95	Pearl River County	
Chickasaw County		Zama	45.00	Carriere	15.00
Okolona	99.70	Lafayette County		Derby	12.10
Choctaw County		Harmony	12.65	Good Year	5.96
Beulah	16.14	Oxford	273.00	Picayune	126.21
Clarke County		Union	4.74	Poplarville	90.30
Harmony	10.00	Yellow Leaf	26.50	West Union	5.00
Coldwater		Lauderdale County		Pearl Valley	
Oak Grove	2.00	Kewanee	70.85	Perry County	
Columbus		Meridian First	522.35	Progress	8.72
Columbus First	475.00	Meridian 15th Avenue	246.05	Richton	15.00
Columbus East End	17.70	Midway	84.82	Pike County	
Montpelier	1.50	Russell	7.40	McComb East	34.85
Mt. Zion	1.75	Toombsba	14.50	McComb First	522.95
New Salem	2.00	Lawrence County		Mt. Zion	10.25
Pleasant Hill	26.00	Calvary	15.00	Silver Creek	20.00
West Point	300.00	Oakvale	13.75	Tangipahoa	15.50
Copiah County		Leake County		Pontotoc County	
County Line	24.85	Friendship	48.00	Carey Springs	5.00
Damascus	14.00	Wake Forest	6.00	Cherry Creek	21.00
Hazlehurst	150.00	Lebanon		Echu	34.05
New Providence	4.00	Central	15.36	Longview	3.00
New Zion	8.55	Eastabochie	57.60	Pontotoc	172.37
Pine Bluff	90.26	Hattiesburg First	802.80	Prentiss County	
Pleasant Hill	31.32	Hattiesburg Main Street	602.32	Rankin County	
Shady Grove	61.52	Lumberton	34.25	Antioch	3.75
Spring Hill	40.00	Sumrall	71.48	Brandon	50.60
Covington County		Lee County		Mt. Creek	68.00
Leaf River	8.00	Center Hill	6.75	Mt. Pisgah	7.00
Mt. Olive	75.14	Plantersville	7.00	Pearson	5.57
Rock Hill	5.00	Tupelo First	250.07	Rock Bluff	.50
Deer Creek		Verona	52.85	Union	4.25
Belzoni	61.25	Liberty		Riverside	
Catchings	16.54	Lincoln County		Friars Point	14.00
Leland	249.30	Brookhaven	302.20	Scott County	
Delta		Friendship	19.00	Branch	4.00
Belen	2.60	Moaks Creek	3.00	Jerusalem	29.25
Greenwood First	848.65	Madison County		Liberty	7.00
Itta Bena	244.00	Canton	170.35	Line Creek	3.00
Schlater	32.00	Marion County		Morton	35.00
Tutwiler	22.50	East Columbia	6.00	Oak Grove	2.40
Franklin County		Foxworth	1.50	Simpson County	
Hopewell	2.50	Marshall County		Antioch	9.40
Natchez	316.80	Alexandria	20.00	Bethlehem	18.00
New Salem	9.25	Holly Springs	102.46	D'Lo	28.25
George County		Mississippi		Magee	60.63
Lucedale	29.90	Centreville	26.95	Smith County	
Rocky Creek	23.62	Galilee	146.75	Concord	2.50
Greene County		Gillsburg	25.00	Raleigh	8.94
Leakesville	14.00	Mars Hill	50.00	Sunflower County	
Royce	2.50	Mt. Olive	4.40	Drew	67.51
Sand Hill	3.00	New Providence	20.50	Tallahatchie County	
Grenada County		Terries Creek	20.65	Ascalmore—Paynes	1.10
Mt. Paran	11.10	Monroe County		Ashland	24.00
Harrison County		Amory	64.10	Scotland	4.30
Gulfport First	171.15	Montgomery County		Tate County	
Grace Memorial	20.00	Duck Hill	211.00	Hickory Grove	6.20
Hancock County		Winona	200.00	Mt. Manna	6.00
Harmony	25.00	Mt. Pisgah		Tippah County	
Hinds County		Neshoba County		Blue Mountain	350.00
Clinton	575.72	Burnside	10.00	Chalybeate	48.00
Jackson Second	833.33	Dixon	4.75	Providence	20.50
New Salem	15.00	New Choctaw		Tishomingo County	
Palestine	16.00	Macedonia	5.05	Union	
Terry	87.55	Newton County		Antioch	3.00
Holmes County		Newton	111.04	Bethesda	5.00
Antioch	2.00	Union	11.00	Fayette	7.00
Pleasant Ridge	8.00	Noxubee County		Red Lick	1.80
Saron	10.00	Brooksville	269.80	Union County	
Itawamba County		Concord	60.00	Blue Springs	3.00
				New Albany	100.00
				New Prospect	2.00

It's a wonderful thing for the women
The popular permanent wave,
Now it's up to a struggling inventor
To get out a permanent shave.
—Penn State Froth.

A judge was crossing from Ireland to Holyhead one stormy night when he knocked against a lawyer suffering severely from seasickness.
"Can I do anything for you?" inquired the Judge.
"Yes," gasped the sufferer. "Will your Lordship overrule this motion?"—Exchange.

(Continued from page 13)
Dr. D. M. Nelson, Secretary of the Mississippi Education Commission, returns to his first love, the Department of Physics, succeeding Dr. Hylan. All friends of the college rejoice at his return.

You cannot imagine how handsome our new building will be. We are making every effort to have it ready for occupancy by September 15th.

Let the friends of Mississippi College rally for the greatest year in all of our history. I have never known a time when there was a stronger evidence of peace and good will and a greater desire for the success of our work.

Cordially yours,
—J. W. Provine, President.

